

# THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

VOL. X.

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No. 6.

## Missionary Field.

BY NEIL MCLEOD.

CONCERT OF PRAYER FOR MISSIONS.—Many churches unite on the first week in each month in a concert of prayer for missions. This is acceptable to God and greatly cheering to the hearts of our missionaries in all lands, for they believe in prayer, and they love to know that they are remembered by their brethren, and it is profitable to all them that do this thing. The Lord turned the captivity of Job when he prayed for his friends. The tide of prosperity in many a church rose when they began to pray and work for missions, and like Job, the Lord gave them twice as much as they had before.

We will give, in this department, each month the topics for prayer and such helpful facts and suggestions as will enable our churches to make this monthly meeting one of special interest and a means of great blessing and grace to the cause of Christ at home and abroad.

What we want is more prayer. We want money, we want men; but we want prayer still more. More prayer will give us more of everything else that is necessary. Machinery alone will accomplish nothing. We may send out men and support them, but if the blessing of God does not rest upon them their labors will be unfruitful. We need to realize more and more that apart from Him whose we are and whom we serve, we can do nothing.—Miss. Intelligence.

A Chinese Christian was asked how many preachers he supposed there were in England. He said, "England is small country; perhaps 1,500." When told that there were 23,000 he said, in astonishment, "Twenty-three thousand! Then you can well spare 1,000 for China."

CONCERT OF PRAYER.—Topics for Praise.—1. That God has opened the Empire to the gospel. 2. That he has disposed the Government to call upon the people to treat the missionaries as friends and not as enemies. 3. That so many converts have been won in so short a time. 4. That the outlook is so full of promise.

Topics for Prayer.—1. That God would plentifully endow the missionaries with wisdom. 2. That he would give them favor in the eyes of the people. 3. That he would make their ministry efficient and fruitful.

LIST OF TOPICS FOR MONTHLY CONCERT OF PRAYER FOR 1889.—January—More Missionaries Needed. February—China and Confucianism. March—Mexico, Central America, City Evangelization. April—India and Ceylon, Brahmanism. May—Burmah, Siam and Laos, Buddhism. June—Africa, Freedmen of North America. July—Islands of the Sea, Utah, North American Indians. August—Italy, France and Papal Europe. September—Japan, Korea, Medical Missions. October—Turkey, Persia, Mohammedan and Nominal Christian Sects. November—South America, West Indies, Papacy, Home Missions. December—Syria, Jews, Educational Work in Missions.

## Letter From Boston.

BY W. H. ROGERS.

ROMANISM AND THE PUBLIC SCHOOLS.—You have heard little on the above topic in this column for the last few weeks, but *Romanism and the Public Schools* is still the topic of the hour.

The Puritans originally settled Boston as an asylum from Romanism, which then existed under the form of Episcopalianism. After more than 250 years Puritanism is still protesting against Romanism, which is now an aggressive foe in the very heart of Boston. The Puritans of to-day are just what the Puritans of 250 years ago would have been had they lived to-day. The Pu-

ritanism of to-day is tolerant. The Puritanism of that day was intolerant. In the year 1889 Episcopalians, Baptists, Methodists, Unitarians and Congregationalists are banded together against the aggressions of Romanism.

When Beecher was asked if he were a Calvinist, he replied as follows: "Yes, I am just such a Calvinist as Calvin himself would have been to-day were he living to-day." So with our modern Puritans as compared with the early Puritans. Of course there are extremists among the anti-Romish agitators to-day. Dr. Fulton is one of them. His methods are not always to our taste. Nevertheless, I thank God for Dr. Justin D. Fulton. I believe him an instrument in the hands of God. He is an able man, and an honest man, who labors fearlessly as one actuated by the very highest motive. I admire him much more than I do some of the temporizers who sneer at him and criticize his methods. He has a very warm and tender heart, and if you ever have a chance to hear him you should improve that chance.

When a few years ago he announced his purpose of devoting himself to the resistance of Popery, and to the conversion of Roman Catholics, I had no idea that he would cause such an upheaval, or that he would be the means directly and indirectly of bringing light and gladness to so many who had long suffered in the bondage of Romish superstition and tyranny. There are men who pile diatribes on Fulton and pile eulogies on Luther. Very likely if Luther were here to-day, the same sort of a man and reformer that he was in the sixteenth century, they would hate him as they now hate Fulton.

On the evening of January 20, Dr. Fulton baptized a man who had been fourteen years a priest in a Roman Catholic diocese of West Virginia. The man's name is Daby. He sought to translate the prayers of the church so that his people could join him, and he also prayed extemporaneously. For these things the bishop upbraided him. He tells a story of intemperance among the Catholic priests that rivals that of Chiniquy. He started out as a teetotaler, but the priests taught him to drink, and he had a sad experience with the demon of whiskey. He married a good Methodist lady in June, 1888, and soon after came to Boston, which is the head-centre of the Catholic reform movement. I think it is to the credit of Boston that Dr. Fulton always gets an enthusiastic greeting in this city. The churches in Portland, Maine, recently barred him out. There was much excitement, and after great opposition he secured the City Hall, where he addressed a great audience.

The school authorities in Haverhill, Mass., are protesting against a parochial school in that city, on the ground of its being carried on in violation of the State law. It is charged that this parochial school has not been open to the inspection of the State authorities as the law requires; that in the matter of the instruction given the standard is far below the legal requirement. It is a French Catholic school, and French is taught at the expense of English. French history displaces the History of the United States. The friends of reform are glad that the law is likely to be enforced. H. Grattan Guinness, the distinguished supporter of Foreign Missions and writer on prophecy, gave an address on Romanism in the light of prophecy at Tremont Temple last Monday noon. He is to give another address on the same theme next Monday afternoon.

Joseph Cook's lectures this year are to be devoted entirely to "Romanism and the Public Schools." This is a new departure. Thus you see the spirit of reform in this region of New England. Don't flatter yourself that there is no occasion for all this agitation. It will save us bloodshed later on.

At Hadley, Massachusetts, the Catholics said: "We must have a new cathedral, and the Protestants must build it for us." So they required the servant girls to raise their wages in Protestant families from fifty cents to one dollar per week. The girls did so, and the Protestants dare not protest and so they built the Catholic cathedral.

I hope other cities will soon follow Boston's example in the matter of agitation and reform. Let us be glad that Catholics are becoming enlightened. In Worcester, Mass., a Catholic lady gave five hundred dollars for the Worcester Academy, where she sends her sons, who attend the religious exercises at the Chapel. Let us bear in mind, however, that this is not a war against the Catholic religion as such. It is simply the defense of our civil and religious liberties against their would-be destroyers.

## Something Better than a Plan.

BY E. T. EDMONDS.

Isn't it possible that we may overestimate the value of a plan? I think this danger is specially to be feared in plans for raising money. Different congregations try the same plan with varying results. Of course unlike conditions in part account for this. But no plan will be even moderately successful unless the willing heart that accompanies consecrated substance lies back of it. And here, let me humbly suggest, is the salient point—the Gibraltar of church finance. Let us open the Scriptures to the people that they may intelligently understand this "grace" of giving. My observation is that where there is free giving there is prosperity. Not that the giving is necessarily proof of prosperity, but churches prosper because they give. The subjective condition is present which always assures prosperity—consecration of self and substance to the Lord. Have we fully mastered the Pauline teaching on this point? Paul is a prisoner at Rome, and the Philippians send a gift by Epaphroditus. The Apostle acknowledges its receipt with becoming thankfulness, "not because I desire a gift, but I desire fruit that may abound to your account." Their willingness to give was limited only by one condition, "ye lacked opportunity." What a healthful state—waiting on opportunities! Do not opportunities wait on us? Paul looks at their giving as fruit abounding to their account. The grace of giving is but the fruitage of true conversion. The same Apostle states this duty in II Cor. thus: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace (giving) also." Abounding in faith, utterance, knowledge, diligence, love—what an array of spiritual qualities! But "abound in this grace also!" True spiritual development demands it as does a true church growth. The religious teacher who neglects to declare the whole counsel of God in this matter is recreant to duty. Such neglect is the gospel of leanness. It means poverty of life to the church, and meagre gifts to every cause. What is the meaning of Malachi's language: "Yet ye have robbed me. Wherein have ye robbed thee? In tithes and offerings." With what result to them? "Ye are cursed with a curse." What is the remedy? "Bring ye all the tithes . . . prove me . . . if I will not pour you out a blessing, that there shall not be room enough to receive it." Does God propose literally to open the heavens? Hardly! 'Tis true there is always a blessing for the obedient. But blessings always come when right conditions are established. It is thus with the subjective state, both of the individual and the church. Our offerings to the Lord will never abound until a complete consecration of self and substance is made, and this spiritual state will always invite the opening

heavens to send their fullness of blessing. Does not the sixteenth of Luke contain treasures of knowledge on this subject? The lesson of the steward is a familiar one to all. But what does Jesus mean when he says: "Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations?" Who are these friends? Certainly it cannot mean that our riches can operate on any earthly friends having the disposition of the everlasting habitations. Jesus rather uses the term "friends" to complete the imagery of the picture. But how can our use of riches secure everlasting habitations? We can't buy our way to heaven; everlasting life is for the faithful in Christ. Does not the context suggest that a right use of wealth will make us competent to use the eternal riches? This is the teaching which stung the covetous Jews, and their derision consequently led Jesus to predict the destiny of the covetous as illustrated by the parable of the rich man. Evidently Jesus taught that his covetousness sent him to hades. He who "dressed in purple and fine linen and faring sumptuously every day" had naught but crumbs for Lazarus—could he fittingly tenant the eternal habitations? Perish the thought. His covetousness crushed his better nature, and inverted every true impulse of his spiritual life. Evidently then a right use of riches will have a developing influence to fit us to tenant the everlasting habitations. Viewed in this light it is well to remember the saying of the Lord Jesus, "It is more blessed to give than to receive."

"It is twice blessed, It blesseth him that gives and him that takes."

Giving thus will merit Paul's beautiful eulogy, "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Scriptural teaching about the grace of giving is indispensable to the success of any plan. I make no objection to plans, but would emphasize the conditions necessary to their success. The plan, however good, can never supply that which proper teaching has failed to impart.

CARLETON, KY.

## Pitching Toward Sodom.

BY L. A. THAYER.

Lot's choice was based on greed, and did not take into account the evils likely to arise from his surroundings; and he paid the penalty of his folly in the loss of his wealth and a part of his family.

His is too frequently the basis of men's choice. Young men frequently select an occupation with sole reference to the money and honor that are supposed to reside in it. They do not consult taste, capacity or the liabilities to temptation. When once the earnest years of struggle come they find that their work is beyond their capabilities, contrary to their taste, and envied by dangerous allurements to evil. Life is made bitter by these things, and is likely to be a failure at last. When it is too late they find that in pitching toward Sodom they have been burnt.

This is the great evil in business circles. Men entertain the present craze for sudden wealth, being discontented with moderate gains, pitch toward hazard and lose all. The business world staggers under this intoxication. Commercial gambling induces embezzlements that spot business life all over as with small-pox. Men cheat themselves of the enjoyment of their families, pure and wholesome social life, of rest and recreation, to say nothing of higher joys, until through the fires of this nerve tension and waste, they fall in the markets from paralysis, apoplexy, or heart failure; or until dissipation and bankruptcy drive them mad, and life is consumed in Sodom fires.

Married life teems with the

same mistakes. Life companions are chosen with little reference to capabilities or compatibilities. The power of novelty and passion soon subsides and leaves two lives or more stranded on the rock of this same folly. They sought the rich and voluptuous plains and found fire.

Young people are liable to form associations with the same thoughtlessness. Fancy, love of fun, or some minor consideration leads to associations that are all powerful in determining the cause of life. The young cannot be too carefully warned of these pit-falls into which so many have fallen. They should look beyond the present hour and ask for the outcome. There is no one thing concerning which the church needs to exercise a greater care and greater wisdom than providing for the social life of its young members. The two extremes of rigor and laxness have desolated many a young life. It may be stated as a general fact that if a young Christian's life is thus wasted, it is the fault of the parents or church, or both.

This mistake is witnessed on a large scale in the location of new homes. Our great West is strewn all over with religious wrecks from this cause. Men have located with the sole object of bettering their financial condition, never for once raising the question whether they would be surrounded with Christians or ex-convicts. They have sought rich plains, and hog and hominy have displaced the bread of life. A man goes to a neighboring town to seek a "job," and is successful. You ask what his church privileges will be in his new home. "Well, now, I did not think to inquire." This tells the story of his supreme concern.

We all need to heed the lesson the Savior taught when he said, "A man's life consisteth not in the things which he possesseth." We are liable to forget the fact that it is not environment but *being* that constitutes our life and the source of all our joys. True joy comes from within. External are valuable if good, or destructive if evil. They cannot be ignored, and we should seek to make them helpful and not harmful. Yet the inner man and inner life should be the object of our chief solicitude. External are to be considered only in so far as they influence these. To hazard these, therefore, for external is the height of folly. Let this whole life be ordered with supreme regard to conserving and strengthening the higher life. If we identify ourselves with Sodom we must share its destiny. Let us plant on thinner soil, build on higher foundations, in a rarer atmosphere, and nearer Jerusalem. Let our first choice of associates be Christ and a clear conscience; our first wealth, the riches he gives; and our home, that in heaven.

## General News Items.

Thos. Clemmitt, Jr., of Richmond, is just back from a trip to Lexington, Va., and reports the formation of an improvement company with \$1,000,000 capital to develop the mineral property known as Benna Vista, located at Green Forest, eight miles below Lexington. The scheme contemplates the erection of blast furnaces and various manufacturing establishments, and the probable erection of a town for which the location is admirably adapted.—The telegraph reports on yesterday were to the effect that the coldest weather of the season had just set in. Throughout the New England States the thermometer ranged from 10 to 40 degrees below zero. News by cable states that a terrible gale raged in England on Sunday, doing much damage to property.—The back-bone of the New York street car drivers' strike seems to be broken. Many of the lines are running cars on schedule time, and little interference is being met with by the new men.—After the manner of most other expositions, the Melbourne Exposition closes with a deficit of a

million dollars.—The sensational news has leaked out that a beautiful young baroness committed suicide by taking poison at Meyerling at the same time that the Crown Prince took his life. The two acts were committed almost simultaneously. The Paris papers are sensational or nothing, and seems at present to be taxing their ingenuity and imagination in order to enhance the mystery that surrounds the death of Crown Prince Rudolph, of Austria. That the unfortunate Prince died from the effects of a revolver-shot now seems beyond question, and there is a diversity of opinion as to whether he fired the shot himself or it was fired by an assassin. The probability is that he fired it himself.

—The Buckridge, Burnside, Bear Valley and North Franklin (Nos. 1 and 2) collieries, owned by the Reading Company, of Pennsylvania, suspended operations indefinitely Saturday owing to the demoralization of the coal trade. Four thousand men are idle.—The Commissioner of Pensions has advised the Secretary of the Interior that there will be a deficiency in the amount necessary for the payment of pensions for the fiscal year over and above the existing appropriations of about \$8,000,000, and asks that the necessary steps be taken to secure the immediate consideration of the matter by Congress to prevent the stoppage of the payment of pensions.

It is stated that Sir Julian Pauncefote has been appointed British Minister to the United States. He is a lawyer, and was never connected with any embassy prior to this. He was appointed because of his extensive knowledge of treaties. In matter of salary this is quite a jump for Sir Julian, as he receives \$10,000 now, while as Ambassador at Washington he will receive \$30,000.—John E. Sullivan, county clerk of Indianapolis, Ind., who failed for \$73,000 last Tuesday, is missing from the city and is supposed to be in Canada. His flight was occasioned by the discovery that he had issued fraudulent warehouse receipts for large consignments of poultry, produce, etc., which he was supposed to have in his outside business. The amount of these receipts is not yet developed, but it is known that County Treasurer Lofin, whom Sullivan owes \$21,000, has \$9,000 of them. Sullivan's book-keeper, who wrote the receipts, is also missing.—There was a heavy fall of snow in Berlin Saturday, accompanied by a thunder-storm. In the mountain districts heavy and continuous rains have fallen, and further floods are feared. There has been a severe storm in the North Sea, and three Heligoland pilots have been drowned.—The most disastrous fire ever known to the city of Buffalo, N. Y., occurred Saturday night in the business portion of that place, entailing a loss of about \$3,000,000. We give some of the principal losses: The principal losses are figured about as follows: Root & Keating, \$250,000; their tenants, \$200,000; S. S. Jewett & Co., \$200,000; Fowler & Co., \$80,000; S. F. Eagan, \$40,000; Sidney Shephard & Co., \$50,000; Arlington Hotel, \$40,000; A. T. Kerr & Co., \$30,000; Stroottman's building and tenants, \$500,000; losses on Exchange street, \$75,000; losses on north side Seneca street, \$200,000; other losses, \$15,000. This would make a total of \$2,780,000. Opinions have been given, however, that the entire loss will not fall short of \$3,000,000.

—Week before last we copied an article, written by S. B. Moore, from the *Missionary Weekly*, but by some oversight failed to give the proper credit to that paper. The *Courier* desires to always give credit to whom it belongs.—*Christian Courier*.

We noticed the omission and now take pleasure in commending the *Courier's* courtesy. We scan its clear columns every week with interest.



## Studies in Sacred History.

BY M. B. RYAN.

## IN EDEN AND OUT OF IT.

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed."—Gen. ii. 8.

Man's first residence on the earth was in the Garden of Eden. Where that was located we have no sure means of determining. The soundest biblical scholarship of the present locates it in the valley of the Euphrates, near the mouth of that river. The Bible statements are just indefinite enough to give room of speculation, and men have not been slow to take advantage of it. The various and conflicting opinions as to the site of Eden are interesting and sometimes amusing. Geike says that the list of writings, more or less, fully devoted to this subject, "embraces not fewer than eighty treatises." These locate Eden in all imaginable places, from the Hindoo Koosh mountains to the South Sea Islands; and from India to the Baltic Sea. Two interesting treatises on this subject are supposed to be reasonably familiar to the American public. One is by President Warren of Boston University, issued a few years ago, in which he endeavors to demonstrate that the Garden of Eden was at the North Pole. And so confident is he in the truthfulness of his demonstration that he has entitled his book "Paradise Found."

The other treatise is by Ignatius Donnelly, the man who recently stirred up the learned world by an attempt to demonstrate that the plays of Shakespeare were written by Lord Bacon. His book on the primitive abode of man was printed by the Harpers in 1882, and entitled "Atlantis." In this he endeavors to demonstrate that the Garden of Eden was situated on an immense island which once existed in the Atlantic Ocean, opposite the Straits of Gibraltar; but which, through volcanic action, was sunk beneath the waters, and its civilization destroyed.

Many of these attempts at locating the site of Eden are based on speculation; and all have much of supposition and consequent uncertainty in them. But they serve to show us that, amid the marvelous advances of intellect in modern times, the old story of the Bible loses none of its power to incite the interest and demand the attention of men.

In Eden man lived an ideal life. Here were all the surroundings necessary for a pleasant and joyful existence. Here were trees whose appearance was beautiful to the eye, and whose fruit was nourishing to the body. Here was "the tree of life also in the midst of the garden," whose fruit was invigorating and life-sustaining—calculated to preserve man in perpetual youth. Here was a river, watering the garden and flowing out in four heads or streams, its cool, sparkling waters a refreshment to the eye, the palate and the body. Here were gold and precious stones, the vouchers for the material treasures with which God had filled the earth. Here were animals and birds of many varieties, the sharers with man in the bounties of his home. Congenial surroundings these, the fitting background of the picture in which man is the majestic centerpiece. Here man had direct communion with his Maker; and being made in the image of God, and being entirely innocent and pure, there was nothing to prevent that communion from being most intimate and delightful.

But there came finally an end to all this happiness, and the beginning of all human troubles. Man was tempted, and fell. In the midst of the Garden, doubtless near to the tree of life, was a tree of the fruit of which God had forbidden our parents to eat. The tempter deceived man; he disobeyed God; he lost his innocence; he gained the knowledge of evil; he could not endure the holy presence of God, nor hold familiar converse with him; he could no longer remain in his ideal home because he had lost his ideal condition. So he was sent away from God's presence, away from the tree of life, away from his beautiful first-home, out into the wide world. A barrier was placed at the entrance to the Garden to prevent his return; a curse was put upon the

earth to make man's stay upon it a weariness of the flesh and a vexation of the spirit; and man began, under awful disadvantages, to fight a losing battle, until the end should come, when death, as the climax of calamities, should return his body to the dust and his spirit to God who gave it.

I make no pretense to explain what, in this narrative, God doubtless intended should remain mysteries until the time when all mysteries can be read aright in the sunshine of eternal day. The tree of life, the tree of the knowledge of good and evil, the serpent, the flaming sword at the gate; these may be realities, they may be but figures to represent the realities. But the truth which they are intended to teach I verily believe, viz: That man was once innocent, and happy in his innocence; that he voluntarily entered a course which resulted in his separation from God; and that as a consequence of that separation, all the woes he has ever suffered have come upon him.

How changed man's present condition from his Edenic state! True, many of the accompaniments of his Eden home surround him still. He still dwells amid beautiful and fruitful trees, rolling rivers, gold and precious stones, animals and birds, perhaps in greater profusion and variety than in his first abode. But man's condition, and the condition of his life, are not the same. Man is fallen. The image of God in him is defaced and blurred by sin, and he is a stranger to God. His life is a battle. The earth brings forth thorns and briars as soon as he touches it. His first effort to subdue the earth is a signal for a host of noxious plants to dispute his possession. He possesses and enjoys the beauties and the bounties of nature only at the cost of eternal vigilance and toil. "In the sweat of thy face shall thou eat bread till thou return unto the ground, etc." was the sentence imposed at the gate of Eden; and man in all his wanderings has never been able to escape that fate. To man, in a physical sense, Paradise is indeed "lost." What a blessed thing that, in a spiritual sense, he can again find it and enjoy it, by the help of the second Adam who offers to lead him to the tree and the river of life.

## Mountain Siftings.

BY CHAS. S. LONG.

What is there in a name? Well, Bro. Sherman thinks there is much in a name, and that Mountain Siftings is a misnomer, and that I am not actually engaged in sifting the mountains, but simply making them echo! It may make some difference about the name if we look at it from different standpoints, or it may not, circumstances sometimes alter cases.

Over in Pennsylvania there once lived a good old Dominie who was an ardent temperance advocate; he was called upon to officiate, one time, at a wedding where refreshments were served, seeing a good sized vessel on the table filled with some kind of liquid he inquired what it was, the vessel was filled with Roman punch, but they told him it was colored lemonade, and filled his glass, after drinking it with considerable relish, he remarked: "Well, it is wonderful what an improvement there has been in the art of making lemonade since I was a boy." So I think I will stick to the old name for a while, at least, even if the substance does vary somewhat.

In the last issue of the *Guide*, Bro. L. A. Cutler rolls W. E. Hall, editor of the New York *Christian*, over the spikes in a very artistic manner. The question at issue is church fairs, festivals, suppers, etc., for raising money for gospel purposes. Bro. Cutler has no compromise to make with any of these things, and strikes straight out from the shoulder in his denunciation of them, as witness the following extract:

"But we can raise more money." Yes, but if raising money is the object, regardless of methods and motives, have a bar-room, stocked with the choicest liquors and wines, and put two or three of your prettiest girls behind the counter to deal out the distilled damnation, and I'll guarantee that you will raise money by the hundreds of dollars—you will have enough to repair your church and put new

carpets down, and pamper your pride, and buy an organ and pay the organist, and pay the choir to do that part of God's worship for you! Don't be shocked, please! Did not members of churches, between two and three years ago, vote to license the sale of intoxicating liquors in this city? Are not the bar-rooms existing and doing their hellish work by the authority of so-called Christians of Richmond? And if fathers, and husbands, and sons and brothers authorized these vendors of spirituous liquors to ply their nefarious traffic, they can, with all propriety, engage in it themselves; and surely they would not object to their wives, and daughters, and mothers and sisters engaging in the same business to help a worthy and noble and Christian cause!

Bro. Cutler may be a little radical in his views, but he has the courage of his convictions. Some years ago a Presbyterian minister of a western town was accosted at a fair of his church, where some of the usual expedients were in full blast, by no less a personage than the well known Dean Richmond (afterward President of the N. Y. C. R. R.), but then known to be a habitue of the gaming table in these words: "Dominie, I don't exactly understand all your games here, but I would like to help the cause along. If you've no objection, I'd like to go into one of these side rooms and play a game of poker with you, the winnings to go to the church any way." The parson squirmed a little, but the church game of blanks and prizes disappeared from that branch of Zion forthwith.

Here is an extract from a secular paper that reads more like a burlesque than a bona fide church notice, and yet it was intended to bring the goats to the milking for the benefit of the church:

"The Ladies' Aid Society of Trinity Church are going to have next Thursday and Friday nights a supper and fixins, and will sell a whole lot of old maids at public auction. There ain't no price much to cum in, but your small change won't pester you the next morning. Ice-cream, cake, kandy and lasses will be handled free by the young lassies to the laddies. Cum and buy an old maid and save money by gitting a keeful wife, instead of a young and frisky wife, who spends all you git. The old maids will sell for what they'll fetch at an hour after sundown. The crazy waiters will feed all lunatics before bedtime."

If the author or authors of that notice went to bed hungry that night, it was because the "crazy waiters" did not fulfill the promise made.

Bro. R. E. Dunlap, pastor of the Christian Church at Deer Lodge, Montana, recently received, as he says: "Two courteous invitations, on elegant paper, in legible hand writing, enclosed in double envelopes, made in the best style, addressed to me with the prefix, Rev.—thrown in for good count—asking the pleasure etc., of myself and wife to a dance. Selah! Wouldn't we cut a figger."

And why not? We are told that there is no harm in dancing. If the dance is such an innocent amusement that Christians can enjoy in it without detracting from their spirituality or injuring their influence, why not have the privilege extended so as to include the preachers. As Bro. Dunlap says: "Wouldn't we cut a figger."

In a town not a thousand miles from the capitol of Virginia, some parties opened a pool and billiard room and employed a church-member to take the oversight of it. Everything passed along swimmingly for awhile until the manager, giving way to on appetite that he had long held in control, made shipwreck of his faith. When spoken to about it, he said: "I thought it was a proper place for me to be, because the members of all the churches patronize and give it respectability." Thus it exists as a snare and a pitfall, luring its victims to destruction because Christ's disciples, who are to keep themselves unspotted from the world, sustain it by their presence and money. What a sifting there will be when "judgment begins first at the house of God," and these false beacon light that have been luring the weak on to destruction, are exposed before the assembled world.

A very devout member of the church, who is also editor of a

secular paper in a Pennsylvania town, recently reported a meeting held in the church of which he is a member. He says: "The sermon of the pastor was based upon these words: 'Is the young man Absalom safe?' It was an earnest appeal to young men, and twelve came forward for prayers, seven of whom professed faith in Christ." Whose prayers did they request? Those of men or of angels? Of dead saints or living ones? How did they come to think they needed any other Mediator than Christ? Seven of them professed faith in Christ. How about the other five, had they no faith in Christ? Were they unbelievers? Come, Bro. Kinsloe, that sounds like the language of Ashdod. You never read of any such occurrence in the New Testament times. You ought to read up and then change your unscriptural practice which leads to such unscriptural results.

Another meeting is reported by another paper in the same town, and we are told that "fifteen persons were baptized upon a profession of their faith in Christ." That editor drops the plummet along the gospel line. When men cease to teach and practice according to the traditions and commandments of men—when they have faith in Christ, enough to follow his teaching in all things—then we shall no more read in the account of meetings held for the conversion of sinners that they come forward "for prayers."

The *Standard* of last week reports 1,141 baptisms; the *Christian-Evangelist*, 605; the *Guide*, 37, making a total of 1,783.

RONCEVERTE, W. VA.

## Spiritual Compasses.

BY WOODWARD.

Nothing is more certain about a compass than its uncertainty. The delicate needle, while attempting to point straight toward the magnetic point, is continually being drawn aside in an unfortunate manner by local attractions. The greatest care must be taken in correcting its errors and in keeping it at a distance from disturbing influences. What boy has not taken out his jack-knife and played with the needle of a compass, making it yield to the influence of the iron blade and dance right and left and whirl both ways, until it seems to have lost its head completely?

Under no conditions are the errors of compasses watched with more solicitude than on ship-board. There is a matter of life and death, and the vessel is usually provided with several instruments which may correct each other. But, even with the greatest care, how many noble ships have gone down and how many lives have been lost, first and last, owing to disordered compasses! The trouble with these most delicate instruments has greatly increased of late years, since the advent of iron and steel ships, the compasses of which are sufficiently isolated from the great bulk of the attracting metal only with the greatest difficulty. But, at last, a most useful invention has appeared, which, to a great extent, offsets the element of danger. It comes in the shape of a little instrument within which is a compass. It can be dropped astern, we are told, "five hundred or one thousand feet, entirely beyond the vessel's attraction. It will then inform the ship-master upon his own desk just how the compass of the machine points. If he compares this reading with that of his ship's compass the error due to the attraction of the vessel itself is at once discovered."

How felicitously this illustrates the moral condition of man and his need of something out of himself by which to direct his course! Man has nothing within himself which can give him a sure guidance. Every moral sense has been deadened by sin. The conscience can give us a certain direction, but it does nothing with perfect accuracy. We talk about educated consciences as distinguished from uneducated ones, showing that there is trouble somewhere. Even to the best educated consciences there are subtle attractions all about that seriously affect them and bring the owners into many a difficult situation. Our material surroundings, our warped intelligences, our sinful wills affect us far more than the iron of a great ship affects and disturbs its compasses.

We need some depth outside of ourselves, into which we can sink our moral sense far away from the unfortunate circumstances of our immediate environment, that there, in the still depths, removed from the surface attractions, the violence of wind and wave, we may get our true direction, and under its inspiration make straight our course to the heavenly harbor.

God's revealed word, in the Scriptures of the Old and New Testaments, is such an element, whose depths have never been fathomed or exhausted. Into those calm waters we may sink our delicate instrument, the moral sense, and be "hid with Christ in God." Then we shall never need fear losing our way in the pathless ocean. With our compasses corrected every day, we will be sure to escape the treacherous seashores and rocky headlands, and the celestial haven will welcome the storm-tossed ship at last. There is no patent on this invention.

## Truth the Foundation.

If any mother, no matter what her moral condition, were asked what she desired her child to be, she would answer: "Better, nobler than I am. I would have him truthful, honest, noble in thought and sentiment." Yet how frequently the very opening of a child's mind to facts and faces introduces him to deceit and falsehood in the very persons who are examples to him, because of their love and tenderness! Mothers with high moral ambition give their children their first lessons in deceit. In order to save a few minutes' crying they will do a deceitful thing, or tell a lie. Even the crying might be avoided by a wise course of training. "Babyhood" in the current number contains an article by C. C. Fowler on "Deceiving Our Children." The article starts off with the declaration, whose truth we all acknowledge: "Of necessity the mother, in nine instances out of ten, forms the character of her children." One sees, when looking at the subject from this standpoint, the force of Junot's famous sentence in protesting against the exclusiveness of the old French nobility, when he said: "The only difference between them and me is that they are descendants, while I am an ancestor." What a difference it would make in our attitude toward life if we always viewed ourselves in the light of ancestors! How careful would be every word or act in the presence of our children if we realized that they carried to their graves the moral impulse we gave them in infancy! With our children, as with many other important relations in life, we sacrifice future power to immediate ease and peace; too often we forget the link of days that can never be broken. "Day unto day uttereth speech, night unto night showeth knowledge," is as true of the mother's influence on her child as of the unchangeableness of God's firmament. She stands their polar star on life's sea. She is the mirror reflecting life into the nursery. Perfect faith keeps the mirror untarnished, but the slightest breath of deceit or falsehood dims its surface, and can never be removed.

The writer in "Babyhood" asks: "Can any motive in deceiving—apparent necessity, convenience, or even a desire to increase pleasure or spare pain—compensate for the injury done a child by loss of perfect faith in his mother? He is sure to discover a deception sooner or later." Can a mother ever compensate a child for this loss? It saps the very foundations of life. Truth is the foundation of life, of every relation in life; it is the cornerstone of every friendship. Does any relation, any friendship, hold as important a relation in life as that between a mother and her children?—*Christian Union*.

## Literary Review.

Received of Messrs. J. W. Randolph & English their catalogue of 1,000 volumes of Political and Historical Works.

Received of the International Committee of the Young Men's Christian Association, 403 28th St., New York, a neat pamphlet of Prayer-Meeting Topics for 1889. It contains also fifty-two topics for Boys' Meetings. Price, 5 cents.

"Famous Women of the Old Testament." A series of Popular Lectures, by M. B. Wharton, D. D., published by E. B. Treat, 771 Broadway, New York.

Bond in cloth, 317 pages, 16 Lectures—price, \$1.75. Eve, Sarah, Rebekah, Rachel, Miriam, Ruth, Deborah, Jephthah's Daughter, Delilah, The Witch of Ender, Hannah, Abigail, The Queen of Sheba, Jezebel, The Woman of Shunem and Esther—each of these is made the subject of a thoughtful, entertaining and instructive lecture. Dr. Wharton is the pastor of the First Baptist Church, Montgomery, Ala. These lectures were delivered originally to his congregation. He has done a valuable service for such as wish to familiarize themselves with the characters and histories of the women mentioned. His style is pleasing, his thought devout and vigorous.

"The Working Church," by Dr. Thwing, published by the Baker & Taylor Co., 740 Broadway, New York, is a neatly bound volume of some 150 pages on living, practical church questions. "Church and Pastor," "Character of Church Work," "Worth of Methods," "Among the Children," "Among the Young People," "Among Business Men," "From a Business Point of View," "Two Special Agencies," "The Sunday-school and the Mid-week Service," "Treatment of Strangers," "The Unchurched," "Benevolence" and "Rewards of Christian Work"—these are the heads of well-written, instructive chapters. The author writes out of a rich experience and gives many hints from which ministers and other Christian workers might profit. It is a live book, born of and suited to the present day. It will help to solve many a vexatious problem, or at least put to work many willing, but untrained hands. Price, 75 cents.

"Buds of Hope Annual," just from the press of the Standard Publishing Company, is the last candidate of this enterprising firm for popular favor. This is a bound copy of the child's Sunday-school papers for 1889. There are fifty-two colored pictures of Bible scenes and other illustrations in profusion. It contains the Sunday-school lessons for 1889, with the point of each lesson brought out by a well-told little story, questions on the lesson, golden texts and so forth. Bound in richly colored paper covers at 60 cents per copy.

The Missouri Christian Lectures, selected from the courses of 1886, 1887 and 1888, has not yet received our attention. The book contains about a dozen lectures on such subjects as "The Development of Humanity," B. J. Radford; "The Grounds of Christian Fellowship," Isaac Errett; "Pastoral Visiting," M. M. Davis; "The Hebrew Poetry of the Old Testament," Pres. C. L. Loos; "What is it to be a Christian?" S. R. Reese; "Materialistic Evolution," George Plattenburg; "The Son of God," E. B. Cake; "A Review" (of E. B. Cake), George Plattenburg; "Probation," J. W. Mosser; "Missions and the United States," J. W. Ellis; "The Christ," A. F. Smith. The article by the lamented Isaac Errett is so full of gospel substance and good reasoning that it, especially, ought to be presented and read by Christians everywhere. Geo. Plattenburg's "Review" of the position of E. B. Cake is a triumphant vindication of the Bible doctrine of the Divinity of Christ. S. R. Reese's brief answer to the question "What is it to be a Christian?" begins with this sentence: "A Christian is any one who so believes in Christ as to have the believer's life conformed to the life of Christ." He dwells upon the necessity of "the soul's commitment to Christ," and says: "The vital point in becoming a Christian is in the believing surrender of the life to Christ through the human will, or inward and outward obedience." He defines believe to mean "trust, rely on." He says again of faith that it means "steadfastness in all by which the human will and life are taken up into the will and life of Christ." The acts which answer to the words of the New Testament and to the soul's inward commitment to Christ are confession and baptism. B. J. Radford states the following to be the purpose of his argument—"to show that in its philosophy and its forms, Christianity is adapted to the highest conceivable stages of human progress; that it is a dominant factor in the highest possible phase of human evolution. Space would fail us to tell of the excellence of all the lectures. We are glad they are given to the world in this permanent shape. They are varied in matter, clear in statement and reflect much credit on the brotherhood of Disciples as a free, devout, intelligent and scriptural people. Published by Standard Publishing Company. Price, \$1.00.

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## SUNDAY-SCHOOL LESSON

FEBRUARY 10, 1889.

## THE FIERCE DEMONIAIC.

MARK v: 1-20.

GOLDEN TEXT.—Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.—Mark v: 19.

SUBJECT.—The wonderful change. TIME.—Autumn, A. D. 28. PLACE.—The country of the Gadarenes. PARALLEL ACCOUNTS.—Matt. viii: 28-34; Luke viii: 26-40.

INTERVENING EVENTS.—After teaching the multitudes by means of the Parables, the first of which—The Sower—was the subject of our last lesson, Jesus and his disciples, having dismissed the multitude, took a boat and passed across the lake to the wild region on the south-eastern shore. During the passage across, while Jesus was asleep, a violent storm arose, which, at the prayer of the frightened disciples, He calmed by his omnipotent words, "Peace, be still." Our lesson to-day teaches us that Jesus can speak peace to the troubled soul as well as to the troubled waters.

REVISED VERSION.

1. And they came to the other side of the sea, into the country of the Gadarenes. 2. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit. 3. Who had his dwelling in the tombs; and no man could any more bind him, no, not with a chain. 4. Because that he had been often bound with fetters and chains, and the chains had been rent, and he had broken the bonds. 5. And always, night and day, he was crying out, and cutting himself with stones. 6. And when he saw Jesus from afar, he ran and worshipped him. 7. And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. 8. For he said unto him, Come forth, thou unclean spirit, out of the man. 9. And he asked him, What is thy name? And he said unto him, My name is Legion: for we are many. 10. And he besought him much that he would not send them away out of the country. 11. Now there was there on the mountain side a great herd of swine feeding. 12. And they besought him, saying, Send us into the swine, that we may enter into them. 13. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. 14. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. 15. And they came to Jesus, and beheld him that was possessed with devils sitting, clothed in his right mind, even him that had had the legion: and they were afraid. 16. And they that saw it declared unto them how it befell him that was possessed with devils, and concerning the swine. 17. And they began to beseech him to depart from their borders. 18. And as he was entering into the boat, he that had been possessed with devils besought him that he might be with him. 19. And he suffered him not, but said unto him, Go to thy home unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. 20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

\* Or, the demoniac. † Gr. demons.

1. And they came to the other side of the sea into the country of the Gadarenes.—(Matthew, Gergesenes).—These are different names for the same district, taken from their chief cities.

2. And when he was come out of the boat, etc.—Matthew says there were two. Mark and Luke speak of the more prominent one. The question of demoniacal possession is one of difficult explanation. Like some of the spiritual gifts, the gift of tongues, for example, if it still exists, it exists no longer under the same name, nor with the same frequency and intensity. That Jesus and the apostles recognized the existence of fallen spirits, who under various names, as demons, evil spirits and unclean spirits, Satan being their chief, were the enemies and tempters of the souls of men, is evident from many passages of scripture. Matt. viii: 9. (Mark i: 23-24; Acts xix: 15; Rev. xvi: 14.) No other interpretation of these, and many similar passages, than the literal one, would be consistent with the character of Jesus, as it is everywhere presented in the Scriptures.

3. Who had his dwelling among the tombs, etc.—The tombs were caves cut in the rocks and mountain sides. Those around Gadara are mentioned by travellers as its most interesting remains. Here the demoniac had his home. So violent was he that it was impossible to restrain him in any way.

4-5. Because he had been often bound, etc.—So violent had he become and so great was his supernatural strength, that no fetters or chains could be found strong enough to restrain him. Day and night he wandered, naked, in the mountains and tombs, uttering pitiful cries and inflicting severe wounds upon himself. Matthew describes him as being so fierce that no one could pass that way.

6. And when he saw Jesus, etc.—The man influenced by the evil spirit, which, as the one mentioned in Mark i: 24, recognized Jesus and saw in him a power hostile to himself, ran forward and prostrated himself at the feet of Jesus.

7. And crying with a loud voice, etc.—This demon, as the one in Mark, recognized Jesus as the divine Son of the Most High God, whose character and mission were in opposition to him, and besought him not to torment him before the time, a confession that a time would come when the evil works of demons must end, and "they would be cast into the lake of fire and brimstone and there be tormented day and night for ever and ever." Rev. xx: 10.

8. For he said unto him, etc.—Jesus said to the demon. This verse seems to have been spoken by Jesus, before the

utterance by the demon of the words, I adjure thee, etc.

9. And he asked him, etc.—This question was addressed to the man, but was answered by the demon. My name is Legion, a large number, one superior answering for the many under him.

10. And he besought him much, etc.—A repetition of the request in verse seven. They were willing to be sent anywhere, or unto any other body however vile, rather than be sent to perdition.

11-12. Now there was there on the mountain, etc.—They request to be sent into the swine, thinking, perhaps, that the ill-will of the owners of the swine towards Jesus would be thus excited, and thereby his work would be hindered.

13. And he gave them leave.—Jesus permitted them to follow their own wicked desires. God permits evil to exist in the world—had permitted these demons to work evil upon the unfortunate man out of whom they had just been cast. Much has been said of the injustice to the owners, by suffering their property to be destroyed. But is not the soul of one suffering man worth more than many thousand swine?

14-15. And they that fed the swine, etc.—The frightened swine herds fled to tell of the wonderful work in the city, and, according to Matthew, the whole city came out to meet Jesus. They gazed with wonder upon the once poor, naked, wandering demoniac, a torment to himself and a terror to the neighborhood, but now clothed, in his right mind and sitting quiet, perhaps, at the feet of Jesus. Truly, a wonderful change! And they were afraid.

16-17. And they that saw it, etc.—When they heard the full account of the cure of the demoniac and the destruction of the swine, they began to beseech Jesus to depart from their coasts, preferring the profits of an ungodly business to the presence of Jesus and the blessings he could bestow.

Jesus grants their request and leaves at once. How many, now, like the ungrateful Gadarenes, prefer the gains of an ungodly business to the richest blessings that Jesus can bestow? Were one, now, to arise with power to cast out of men the nearest approach we know of, to demoniacal possession, he would not simply be asked to leave, but with insult and injury he would be driven from the community. Men must be deprived of reason reduced to the most abject and miserable condition in every respect, their families deprived not only of the comforts but even of the necessities of life; but the gains of ungodly men from an ungodly business must not be interfered with.

18-20. And as he was entering the boat, etc.—How different was the conduct of the restored man! He wished to accompany his healer. Jesus denies his request. He knew what was best for him. He was commanded to go home and tell his friends what great things the Lord had done for him. Though rejected by those people, Jesus was unwilling to leave himself without a witness of his grace and power among them. In obedience to this command we find him publishing in Decapolis how great things Jesus had done for him. While God does not always grant our requests he grants what is better for us.

"The demoniac, a type of the sinner. In many respects the sinner resembles the demoniac. (1.) The sinner is really in a wretched and miserable state. Sin has the upper hand of him and rules his life. As years go by, evil habits, evil motives and selfish tendencies strengthen and he is a captive to one stronger than himself. (2.) The sinner is poor. In true riches the sinner is as poor as the man of our lesson was in things temporal. Of all poor persons in this world the unsaved sinner is the poorest. He is really without God and without hope in the world. (3.) The sinner is blind. The demoniac was blind to his own interests. He would not accept the well-meant efforts of his friends. To his eyes nothing appeared in its true light. Yet he thought he saw all things right. This is one of the saddest characteristics of sin. The sinner sees himself all right. (4.) The sinner is naked. He may think himself clothed in the gorgeous garments of his own respectability and good deeds. But these have no existence. Unless God provide the sinner a robe, naked he is, and naked he will remain forever.

The cure of the sinner. (1.) None but Jesus could cure the possessed man. (2.) Jesus healed him at once and perfectly. (3.) Jesus healed him for nothing. The only hope for the sinner is in Jesus."—A. F. Schaffter, D. D., in Sunday-School Times.

If you would not have afflictions visit you twice, listen at once to what it teaches.—A. L. Knox.

In creation God shows us His hand, but in redemption God gives us His heart.—A. Monod.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.—Gibbon.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor.

We never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.—Mrs. Mulock Craik.

## Farm &amp; Household.

## Garden Calendar for Feb.

Make hot-beds and sow large York cabbage; also, lettuce and tomato. Peas for first crop, sow in sheltered part of the garden—extra early is by far the best; at same time sow the seed early as a succession. Plant Irish potatoes—the early rose is a good sort. Radishes may be sown on a warm border; asparagus beds may be top-dressed preparatory to being forked over. Now is a good time to look up a supply of garden seeds.

To lessen the fatigue of climbing stairs do not throw the body forward. Step leisurely, and hold the body erect.

If, when obliged to be on your feet all day, you change your shoes several times for a fresh pair, you will be astonished how it will rest the tired feet, for no two shoes press the foot in the same part.

Discard the opinion that "one piece of work should be completed before another is begun." You will find that a change of work affords rest; sometimes it even seems to give fresh vigor to the worker.

To save both time and temper, never leave a bottle or box on your closet shelf without being plainly labeled. All packages which do not clearly indicate their contents should be marked. A list of the contents of packing trunks and boxes should be pasted on the inside of the lid.

Ripe fruits and berries, slightly acid, will remove the ordinary diarrhoea of summer.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded his stomach, an instantaneous remedy, more efficient and applicable in a large number of cases than any half a dozen medicines we can now think of, is a heaping teaspoon of common salt and as much ground mustard, stirred rapidly in a cup of water, worm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and, lest there be any remnants of poison, however small, let the white of an egg or a teacup of strong coffee be swallowed as soon as the stomach is quiet, because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

Take cod liver oil in tomato catsup.

Never leave the cover off the tea canister.

It has been demonstrated time and again that camphor is the most reliable of all anti-moth preparations.

To boil potatoes successfully, when the skin breaks pour off the water, and let them finish cooking in their own steam.

Never apply soap directly to any woolen garment. Make a strong suds and plunge the garment in it. Rinse in hot water and dry quickly.

Warts can be easily and quickly removed by applying castor oil two or three times a day. This is the simplest known remedy and scarcely ever fails.

Fruit jars not in use may be usefully employed to hold tea and coffee. The aroma soon wastes if these articles are exposed in open paper bags or cans. Keep tightly covered.

Empty spools make nice racks to hang clothing or towels on. Drive nails through them so the head will sink in the end of the spool. No danger of rust in using them. You can paint them if desired.

Linen cuffs may be easily and invisibly held in place by attaching a small loop of cord elastic upon the inside of the wrist of each dress sleeve, and slipping the loop over the cuff button after the cuff is adjusted.

To have cheese-cloth curtains retain their creamy look, add a small quantity of saffron tea to the water in which they are rinsed. You can change white lace to a creamy tint by immersing in clear strong coffee and water.

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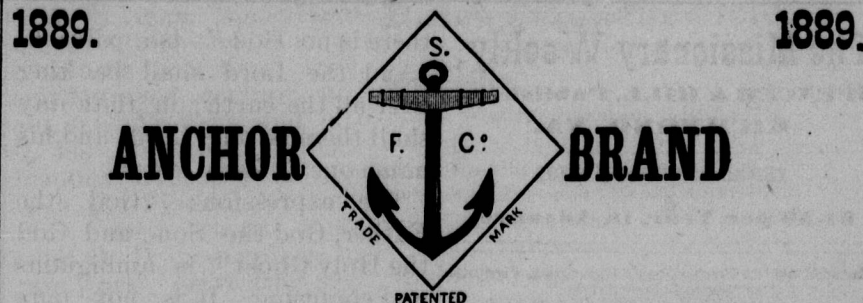
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THURSDAY, - FEB. 7, 1889.

### The Godhood of Christ—Again.

TO EDITORS OF MISSIONARY:

There is an article in first column on 4th page of the M. W. of Dec. 13th, which has called forth some conversation. As it is not credited to any one in particular I conclude it to be an editorial, consequently appeal to you for a further presentation of the subject. Do you mean to teach the world that Jesus Christ is the "true and only God?" Would you have us teach that "God the Father, God the Son and God the Holy Ghost" is no more a doctrine of the Methodist Episcopal Church but of the pure Gospel of Christ? Is this the doctrine of the Christian Church? If so please explain how God in the flesh can pray to himself in Heaven. How he can ascend to himself and sit down at his own right hand? I do not write this for the purpose of provoking controversy, but in order that I may learn my lessons correctly, and teach only living truth to dying men and women. If Jesus Christ "is the true and only God" I cannot see how I, or any one, can teach that Jesus is not God but the Son of God. Your brother seeking after truth.

A. R. MILLER.

MUNCY, PA., JAN. 14TH.

### OUR ANSWER.

That Jesus is "the true God" is declared by John—I Jno. v. 20. "The Word was God," says the same writer. And again in Revelation i: 8, the same who says "I am the Alpha and Omega," says also that he is "the Almighty." John the Baptist was to prepare the way of "Jehovah," that is of Christ. Isaiah referring to Jesus, calls him "the Mighty God." The angel said, his name shall be called "Emmanuel"—"God with us." Thomas believed on Jesus and exclaimed, "My Lord and my God." "Only God can forgive sins." Jesus Christ forgave sins. Therefore Jesus Christ was God. "Thou shalt worship the Lord thy God and him only shalt thou serve." But Jesus Christ taught men to worship him and received their adoring homage, never once saying: "Worship not me, but God."

Jesus Christ was our Redeemer and none but Jehovah can redeem. "I am Jehovah and beside me there is no Savior." Isa. xlii: 11. "All flesh shall know that I, Jehovah, am thy Savior and thy Redeemer." Isa. xlix: 26. Isaiah in speaking of the great triumph of the kingdom over the nations of the earth in the sixtieth chapter of Isaiah says: "And thou shalt know that I the Lord, am thy Savior and thy Redeemer, the mighty one of Jacob." As none but God can "redeem," and as Jesus Christ forgives and redeems, therefore, Jesus Christ is God.

There is only one God, moreover, as the scriptures abundantly teach: "The Lord our God is one Lord." Deut. vi: 4. "There is no God else beside me; a just God and a Savior, none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else." Isa. xlv: 21-22. "Thou shalt know no God but me: for there is no Savior beside me." Hosea xiii: 4. "I am the first, and I am the last and beside me

there is no God." Isa. xlv: 6. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Zech. xiv: 9.

The expression: "God the Father, God the Son and God the Holy Ghost" is ambiguous and confusing. It is not pure speech, or at least not the speech of the Bible, but of theology. If it be understood to teach three separate, distinct individual Gods, it is not in harmony with the scriptures which says there is one God. That the one God was "manifested in the flesh," "was made flesh," is true according to the word of God. The philosophy of all this may be difficult to understand but the fact is incontestable. It is with the fact, with the declaration of scripture, not with theology or the decrees of councils that we now have to do. It is not with us a question as to whether this or that be "the doctrine of the Christian Church" but whether it be the true doctrine according to the scriptures.

We do not know that we can explain satisfactorily to our good querist "how God in the flesh can pray to himself in heaven." He will remember, however, that the Lord had two natures, the divine and the human. We understand that the human prayed to the divine—"not my (that is the human) will, but thine (that is the divine) be done."

In answer to the question "How he can ascend to himself and sit down at his own right hand" we will say that by the ascension we understand not merely the transition of the visible form of our Savior through space but the glorification and exaltation of his human nature and the perfect union of the same with the divine that was in him. It is wrong to teach, to use our correspondent's language, "that Jesus is not God but the Son of God." He was both, according to the scriptures. Possibly we shall discuss the subject further when more space is at our disposal.

### Church Extension.

We have a strong conviction that we ought to point out to our readers the best investments we know of and such as will certainly and speedily advance the cause of Christ. Our indefatigable, plucky and faithful Bro. Rains called for a collection in January from every church for "Church Extension." Any loan asked for must be recommended by the Board of Officers of the church asking for it. The amount asked for must not exceed \$500. A blank furnished by the Agent, F. M. Rains, Topeka, Kansas, must be filled out stating all necessary facts. And among other things it must be shown that the work proposed is necessary and that the congregation cannot accomplish the work without aid from abroad. In no case will the Board pay a church debt unless to avert imminent and inevitable loss of church property. The Board does not give, but loans the money on interest. Good, great good, is being done right and left by the Board. Every church ought either to help or receive help from it. It is a grand, successful agency. It works on the principle that the strong help to bear the burdens of the weak, also on the principle that those be helped who help themselves.

There are many avenues through which to send our beneficence, Church Extension, Foreign Missions, Home Missions, education of ministers, State Missions, District Missions, and so forth. But first and chief stands each one's own local, congregational duties and obligations. A man's first dollar ought to be given right at home, if their be a special need for it,

and then his benevolence should, "like a pebble cast in the water," extend outward in every direction. If one cannot help to increase every church fund he ought to think generously and prayerfully of every one and make a strong, Christian effort to help us many as possible. He ought not to murmur because God in his good providence has opened so many doors of opportunity and is extending his kingdom by so many agencies. All our Boards so far as we know are wisely managed. We greatly rejoice that God has given us such prudent men to manage the Societies and Boards. Don't pass by Bro. Rains' worthy call.

### Death of Mr. and Mrs. A. E. Myers.

A letter from Luther Rice, under date of Jan. 21, announced the death of A. E. Myers, which occurred Jan. 16. Another, dated the 29th, informed us of the decease of Mrs. A. E. Myers within eight days after the remains of her husband were laid away in "the Campbell cemetery at Bethany." Bro. Myers was well known as an able and scholarly expounder of the Bible. He was the first preacher of the Disciples to whom the writer had the privilege of listening. He was impressed then with the preacher's strong conviction as to the power and truth of the gospel as he strove with kindness, gentleness and great earnestness to make the message plain. He was in the heartiest sympathy with the missionary and educational enterprises of the brotherhood. He was found always in the front as an advocate and laborer for his Master. He gave to his children the best opportunities within his power to acquire an education and become useful citizens of the kingdom. His wife, who had been confined to bed for nearly a year on account of lung trouble, was a true helpmeet, an intelligent, cultured Christian. It was the writer's privilege while a student at college to visit several times their home near West Liberty, a few miles from Bethany. It was a delightful home, wherein the power and beauty of the Christ-life were easily perceived. A true and useful man and a beautiful and godly woman have been called to their reward. "They were lovely and pleasant in their lives, and in their death they were not divided." To their children, whom they sought to lead by example and precept in "the narrow way," we extend our sincere and tender sympathy.

### Editorial Notes.

—Those who have received bundles of the *Missionary Intelligence* will help on the missionary cause by distributing them judiciously and promptly. There are many ways of aiding a good cause.

—The MISSIONARY WEEKLY is a Christian, missionary institution which costs only two-fifths of a cent a day and makes fifty-two rounds every year, and will preach the truth in the home of a "heathen" as willingly as in the home of a Christian. But how can it go except it be sent? Three cents a copy, \$1.50 a year.

—According to promise, we have revived the department, "Friends in Council," which proved so popular and profitable a few years ago. We have not space for all the "Friends" to speak at once, but we hope they will keep on writing, and we will do our best in introducing them to our readers. We are glad to welcome all.

—The Secretary of the Foreign Missionary Society writes that the March Collection for foreign missions ought to realize

\$30,000. He says that more churches are contributing than ever before, and the sums contributed are larger; but the work is widening and enlarging and demands an increase of offerings. But here is his ringing call for liberal offerings in March:

"March is about the worst month in the year for a collection. In the country the roads are usually bad; the weather is apt to be stormy. In many places it is well-nigh impossible to get out at all. The Foreign Society is the youngest of all the societies, and had to take such months as were not already occupied. It will be seen that there is need of a special effort on the part of the churches to secure a generous offering from as many as possible. Those who cannot attend on the day of the collection can send their contributions to the Corresponding Secretary direct."

"There is an idea in some quarters that the Foreign Society has money enough, and too much. Nothing could be further from the truth. So far from having money enough for all purposes, we do not have one dollar where we need five. The most earnest appeals for men and money are constantly coming from the field. These appeals cannot be answered on account of the emptiness of the treasury. It requires the most rigid economy to keep out of debt. Since the year began the receipts have not amounted to one-half as much as the expenditure."

A. MCLEAN, Cor. Sec.,  
P. O. Box 750,  
Cincinnati, O.

—A writer in an exchange reports as an item of religious news, that on a certain day a certain brother took him "at a rapid rate, behind a pair of bronchos to church." We commend his brevity, although left entirely in the dark as to the color of the bronchos, and the number of miles travelled. It would have been interesting, to at least one man, if a record had been made of their age, size, condition and probable value. It would have been interesting to one woman at least, if he had said that he was "kindly treated by Bro. R.'s beautiful and estimable wife" at Bro. R.'s "hospitable home." We have never seen it stated by any modern preachers that they, like Paul, were thrice beaten with rods, stoned, carried out for dead, in stripes above measure, and in deaths oft, but we do read that some of them had to "travel on foot" several miles, were "persecuted by the sects," "took up" their journey, were "met at the depot" and conveyed, "carried" or taken to a "pleasant home" and "sat down to a good dinner." A religious newspaper is hardly the proper place for telling the color of Mrs. Jones' eyes, the number of her children, whether her husband kisses her and the children on coming home, whether preachers ride or walk, eat or fast. There are lessons, suggestions, facts, items of religious interest, to at least a few hundred readers, lying around loose in almost every community, but the kisses of the Jones family won't interest anybody but the Joneses and not all of them. It doesn't matter how the "poor preacher" got to his appointment, how he was sustained, so far as ten thousand readers are concerned, but all would be glad to know through a paragraph if he did anything when he got there, if the Lord's work is prospering in his hands, and "what the signs of promise are."

### Personals.

W. S. Priest has recently accepted a call to the Fourth Street Church, Covington, Kentucky.

M. J. Ferguson's address is changed from Wheatland, to Nicolans, Cal.

L. F. Jackson changed from Jug Tavern to Duluth, Ga.

R. D. Harding from Ashland, Va., to 351 N. Broadway, Lexington, Ky.

### Friends in Council.

I am delighted to learn that "Friends in Council" is to be resumed in the columns of the MISSIONARY WEEKLY, and humbly ask a place in the noble circle from which my own modesty excluded me before. My first contribution will be for the benefit of the preachers. I want to tell the brethren how they can add quite materially to the purchasing power of the preacher's salary without a cent of additional expense to themselves. It is well known that merchants sell goods in large quantities considerably cheaper than in small. For illustration: In this town if you buy by the 25 cents' worth you will get but ten pounds of granulated sugar for one dollar, whereas if you can afford to buy a dollar's worth at a time, you will get eleven pounds. It is so on other articles, on some the difference being more and on some less, but it will average at least 10 per centum, which would add \$80 per annum to the salary of a preacher who receives \$800. Now, if his salary could be paid quarterly in advance, he could realize the benefit of purchasing in large quantities, and would have no excuse for getting in debt. If it is not paid until the end of the quarter in all probability the necessities of the family have consumed it on the credit system, and if paid in dribs during the quarter the advantage of large purchases is lost. Besides, being able to lay in a supply for the larger at one time will save the preacher and his family a great deal of care and worry and trouble. It will cost the paying brethren nothing but a little proper punctuality and promptness.

While sitting around the council fires it occurred to me that this would be an appropriate and profitable, if not a pleasant, topic for consideration. Although I am nominally connected with another paper, the MISSIONARY WEEKLY has my best wishes for its success, and numerous evidences of its prosperity have been highly gratifying. With fraternal regards to all, I subscribe myself,  
Your fellow-laborer in the Gospel,  
IRA C. MITCHELL,  
WELLSBURG, W. VA.

I am glad you are going to revive the "Friends in Council" column. But the greatest defect, to me, in the MISSIONARY in this far-off Southland is the lack of "news" from the preachers and churches. Can't you get us all to agree to report every week all activity of every kind in our respective fields? I confess my delinquency and promise reformation. My work here has been greatly hindered by the "Exposition," which demoralized, for the time, all spiritual work. Since Jan. 1, we are again in our normal condition. The church here has never in its history been as prosperous and powerful as it is now. For very many reasons I hate to leave here, and yet I am delighted to get back to my old home. I will reach Roanoke, Va., no providence preventing, last week in March with my family. I determined, as my Virginia friends know, a year ago to take this step. A combination of circumstances made it necessary that I should be in Southwest Virginia near my people and our interests there. My stay of a month last summer in Tazewell county made a new man out of me physically, though I preached twice daily. My health is now good. I am exceedingly anxious for our people in Southwest Virginia to establish themselves in the new cities springing up there and maintain their position abreast of the progress of that growing section. And it is now or never. We can't wait. I am ready to give myself wholly to the work, and with so many efficient co-laborers I feel sure we can do a worthy work. Bro. C. S. Blackwell, of Chicago, has been called to succeed me here, and will take charge immediately on my departure. I will be able to hold a number of meetings from Monday till Saturday in the radius of one hundred miles from Roanoke, and as I am now outlining my programme for the spring and summer campaign I would like to hear from points where work is most needed. Will preach in Roanoke regularly on Sundays.

C. S. LUCAS.

AUGUSTA, GA.

### EDITOR MISSIONARY:

The Board of Missions for Kentucky have been pushing the

work of evangelization with great energy and success during the present missionary year. The year which closed July 31, 1888, was the most successful one in the history of missionary effort in the State. But the present one promises at this writing to be far beyond the last. Thus far we have raised more money and had a larger number of additions than at the same time last year. There have been fewer complaints against our present plan of raising money, owing, doubtless, to the fact that those who were fearful that it would prove subversive of the divine order of things, have found that there is only good sound business principles at work in our present plan. The policy of the Board has been to convince the brotherhood that this is the best method of raising money by doing better than by any other plan, rather than by entering into a discussion of the plan. It has sometimes been a little difficult to adhere to this policy, as we had a few brethren who, publicly and privately, challenged us to such discussion. We have taken no notice of anything that has been said beyond an attempt to prevent misrepresentation and to refute all slanderous statements. The results of this course have fully justified us in it.

I suppose that most of your readers know something of our way of raising our money for the support of our evangelists, but if you will bear with me I will briefly outline the plan. First: Our Convention decides how much money it can wisely use and can probably raise during the year. This year we have determined to raise \$12,000. The Convention appoints a committee on ways and means, whose duty it is to divide this sum among the various churches in the State in proportion to their numbers, financial ability and their well-known liberality. When this report is made to the Convention it is accepted or amended, when it becomes the work of the Convention and goes to these churches as a request to raise the amount of money designated as its proportion of the \$12,000. Some of the brethren persist in calling this an "assessment," when it is no such thing. It is an *apportionment*. This is all we have any right to make. There is nothing binding upon any church to raise these various amounts, but there is a very decided spirit in the majority of our churches to raise every dollar asked of them. Indeed, last year many of them gave much more than they were asked to give, and as a result our last Convention was full of good will and generous enthusiasm.

In some issue of your paper I hope to tell you something more definitely about the success of the various features of our work. I think our evangelists and our Board are each and all animated by one great desire, and that is to save souls.

Fraternally yours,  
B. F. CLAY, State Evangelist,  
GEORGETOWN, KY.

ROBERT ELSMERE.—"Have you read Robert Elsmere?" How often has that question been asked. Many sermons have been preached in which Robert Elsmere formed text and context. Of course, there are novels and novels. No one doubts the literary ability of Mrs. Humphrey Ward; but, taking away from Robert Elsmere the rhythm of the music, the love scenes that are interwoven and the beautiful sketches of nature and human nature, and what confronts you? A picture—distorted, bare, skeptical—of a Christ, but no miracles. The writer seems to have forgotten the necessity for an atonement for sin. That one who comes with extraordinary claims ought to have extraordinary credentials. Christ makes proof of His power to forgive sin by exhibiting another power—the power to heal disease. To the paralytic He says (and to the carping scribes): "But that ye may know that the son of man hath power on earth to forgive sins, I say unto thee, arise, take up thy bed and go into thine house," and joyfully the man obeys. Competent witnesses bring that joyful word to us. Christ worked miracles in proof of His power to cleanse the human heart from the penalty and pollution of sin. How illogical for any one to accept Jesus of Nazareth and reject the Christ of God!! No matter how golden hued the flowers of skepticism are, the honey distilled therefrom is *poison*. Let u-



weigh everything by the words of God's truth, remembering that only the truth can make us free.  
ARTHUR M. GROWDEN.

"DIDN'T HAVE TIME."—What is time for if it is not to be had? There are twenty-four hours of it every day, and what becomes of it if you don't get some of it? Much depends on what you are about whether you have time or not. The boy did not have time to write to his mother, but he had plenty of time to be out with comrades until past midnight. The business man had no time to read his Bible, but he had plenty of time to devote to the study of the presidential succession and the intricacies of protection and free trade. The husband had no time to stay with his wife at home, but he had plenty of time to visit the club-room. The soul had no time to make its peace with God, and went into eternity unprepared to meet the Judge. No excuse is balder of truth than that which pleads "no time" for this or that of the great and valuable concerns of human life, when plenty of time is taken for those that are frivolous and fleeting.  
F. M. GREEN.

"BEHOLD THE MAN."—Pilate did not half realize the wealth of meaning in these words. Diogenes with his lamp in the daytime, hunting for a man, was more than a humorous fancy. The world has looked upon just one perfect life—one faultless character. The diseased ancestral tree did produce a perfect fruit. Nazareth, of reputation so unsavory that people wondered if "any good thing could come" therefrom, gave to the world its model Man. Galilee, wherein "no prophet ariseth" that had no Gamaliel for this greater than Saul, and no Socrates for this greater than Plato, has given the world its greatest Teacher. The Jews, the most exclusive of nations, has given the world its only Savior. Nor is it too much to say that the supernatural in religion stands or falls with the claims of Jesus Christ. Humanity reached its climax eighteen hundred years ago. He abides the Peerless One—"the Name above every name."  
H. D. C.

I come "by request" to meet "Friends in Council." To one and all I extend a friendly greeting. I am as ready to "give advice" as a doctor is to give medicine. The only difficulty is to get the "people to take it." If our "Council" will get the wisest and mightiest of our number "to put their heads together" and solve the problem of "Tripodal Trials, Troubles and Tribulations" a good work will have been wrought out. We editors can settle, so far as counsel can settle things, any trouble or variance that arises "among brethren." But how about "taking our own medicine" for editorial strife and variances, eh? Here's the knot on the log.  
R. B. NEAL.

"Friends in Council!" I like the title. We need much counsel one from another, and it should be given and received as brethren and as dear friends. If we would advise one another more freely and not be quite so quick to take exceptions at a word of friendly criticism, it would be very helpful.  
H. C. BOWEN.

I desire, through your "Friends in Council," to ask a question. I wish to know how any one can be a member of the church, a Christian, love the children and the church of his community as he should love them, and not work for the Sunday-school.  
H. C. DODSON.

How many churches in this State have, so far, taken up collections for Church Extension? Let it not be overlooked that our Convention in October passed a resolution that this collection be asked for on call of the secretary of the General Church Extension Fund. The call has been made for collections in January, and every preacher should feel in duty bound to bring the matter before his congregations, and thus carry into effect the will of the Convention. All such collections should be forwarded, registered, to F. M. Rains, Topeka, Kan.

The writer was called home from Kinston, by telegram, on the 28th ult., to preach the funeral sermon at the burial of Mrs. James Uzzle, at Wilson's Mills.

COUNTRY PRAYER-MEETINGS.  
A country prayer-meeting, thinly attended, may be considered, by some, a small thing, unworthy of mention, and unproductive of any good. But I beg to differ from any who may so judge. To pray is a solemn duty and a great privilege, anywhere and at all times, and if we pray "according to his will" there is not much danger that we will pray too much. Christians who live in the country, and have the privilege of going to the Lord's house and hearing preaching only once a month, are not in a condition most favorable to growth in grace and spirituality. In the absence of regular, weekly preaching at the accustomed place of worship, I think that a well conducted neighborhood prayer-meeting is the next best thing.

First, it brings neighbors together with an object in view different from those that usually call them together. Whereas they usually meet in the interest of their secular business; now they come together in the interest of their souls.

Second, it is a means of keeping Christians reminded of their duties and of the relation they sustain to the world, to each other and to Christ.

Third, it awakens and keeps alive religious interest in the country, in out-of-the-way places, in the hearts of some who seldom attend services at the church, especially if it be several miles away.

Fourth, it induces some to attend church, having become interested in the prayer-meeting, who, perhaps, could not be induced to do so by other means.

Fifth, it affords opportunity for some to attend and participate in religious services, who from want of conveyance on account of ill health, or other unfavorable circumstances, feel that it is impossible for them to go several miles to a church.

Sixth, by bringing religious services to the doors of those who are out of Christ, and thoughtless and unconcerned, it is possible, and even probable, that some of them will become interested and be converted to Christ, and be saved. I remember very well that, in some neighborhoods, thirty or forty years ago, prayer-meetings were common, and were edifying and comforting, and did great good. The neighbors assembled at each other's houses, in town, talked over their troubles and their pleasures, their fears and their hopes, sang and prayed together, and, it seems to me at this distance, loved each other better than the average neighbor does at this time.

Let there be more neighborhood prayer-meetings; let there be more praying and singing; let us "fear the Lord and speak often one to another;" let us draw nearer to Christ and nearer to each other; and thus enjoy our holy religion more.

Let the preachers move in this matter and recommend it, and the brethren generally will not be slow to fall into line. What preacher will be first to move? Remember, it will help you in your work—will help to prepare material for the church, and souls for Christ.

#### Tidewater Mission Notes.

BY E. B. BAGBY.

Although many of our "Virginia boys" have left their native State to preach in other places, it is gratifying to know that they still retain their love for, and interest in, the Old Dominion and her people. In a private postal card from Bro. C. P. Williamson, the general editor of the *Apostolic Guide*, he says: "Success to you in your work. Stand by the Old State. I hope some summer to lend a helping hand in evangelizing a month or two in Virginia." We would be glad to have your help, Bro. Williamson, and suggest that you begin here upon the Peninsula, your old home.

We (I mean Bro. Minnick and myself) extend the hand of welcome to Bro. Geo. F. McGee, who will settle in Hampton about February 1st. We knew him well during four years of college life, and will be glad to have his

help in the cities by the sea. He has the spirit of the Master, is an indefatigable worker and I predict that the little Hampton mission will soon swell into a large and flourishing church.

Last week a lady and her little boy, who had suffered shipwreck, were landed at this port. Their story was a thrilling one. They were bound for Jamaica when a shaft was broken in a storm and the ship began to fill rapidly. A sailer was sent aloft to hoist the signal of distress, but so severe was the gale that he was blown from the mast. Clinging to the flag staff he floated for several hours and was finally rescued by his companions. In the meantime a vessel hove in sight, but instead of the expected deliverance they found her to be in as pitiable condition as their own ship. They now began to tie themselves and each other to spars and beams and were about to commit themselves to the sea when a British ship bore down upon them, and they were taken aboard and all escaped safe to the land. The lady is not daunted by her misfortunes, but says she will hasten back to New York and take the next boat for Jamaica. From her courage and persistency the little band here means to learn a valuable lesson. Our number is small, and the work before us great, but we intend to press on. Our brethren may not be as liberal as we think they should be, but we will redouble our own efforts. Soulless railroad corporations and unyielding contractors may oppose, but we intend to surmount every difficulty and hope at last to triumph. We invite you to the dedication. In the mean time send a dollar to Miss Gillie Cary, Richmond, Va., to help along the work.

A good sister here has in her scrap book an editorial of the late lamented Isaac Errett entitled "A Prayer for the New Year." She has made it a practice to read it every New Year's Day. There is in it a passage which bears more directly and touchingly upon his death than anything I have seen from others. After speaking of how hard it is to bear poverty, sickness and sorrow, he says: "Those who are possessed of superior intellectual and spiritual endowments, and who have qualified themselves for effective service, cannot easily reconcile themselves to the idea that some incurable malady is preying on their vitals and cutting short their careers of usefulness. They would gladly aid in hastening the universal triumph of truth and goodness. But while the spirit is willing the flesh is weak, it is harder still to die in the prime of life, when there is so much that needs to be done. We may prepare to go; perfect love may cast out all fear; but it is hard to leave the scenes of active life when the eye is not dim and our natural strength is not abated. When these trying experiences come and we are in trouble as to what we should say, we can pray: 'Father, glorify Thyself.' It will not do to give up in disgust and despair because we have not received as much as we expected. It will not do to curse God and die because our childish plans have been crossed. We may not be able to see through the tears that blind us, how all things can work together for our good. We may not be able to understand how what is now so grievous can afterwards yield us the peaceable fruits of righteousness. We may not be able to discover how our hearts can be made better by such painful experiences. We may not be able to see how it is possible for Him to bring good out of evil, and 'better thence again, and better still in infinite progression.' But we can trust when we cannot see, and wait for the disclosure that is sure to come. God is His own interpreter, and He will make it plain. Our hearts may be made sick by failure or disappointment, or hope deferred. Riches may take wings and fly away. The grave may open and close over loved ones. Health may be undermined by disease. The shadow of death may fall across our pathway. Life's silver cord may be loosed and the golden bowl be broken. The place that knows us now may know us no more forever. Be it so. The Judge of all the earth is doing right. His thoughts concerning us are thoughts of good and not of evil. His purposes are conceived and executed in loving kindness and tender mercy. All his prov-

idential dealings with us are designed to cleanse and to ennoble and to sanctify our natures, and to make us meet for the inheritance of the saints in light."

NEWPORT NEWS, VA.

#### In the Field.

BY H. B. SHERMAN.

The work at Duke Centre has closed, that is the series of special meetings, and the cause is on a better footing now than at any time in the history of the church. They will soon have a regular pastor, and until then, Bro. F. T. McEvay will preach for them. He is the teacher in the school at Duke Centre, and is a good preacher. I am preaching a few nights at "Red Rock," near Duke Centre, and will begin a meeting at Jackson, Ohio, on the 7th of February. I have been studying "Methodism in Mark," as shown in the Methodist International Lesson. I propose to give a few choice specimens as contained therein. For affrontery it is hard to excel. When will the world learn the simple truth as it is in Jesus, if such perversions of the truth are to be instilled into the minds of the rising generation?

If the following quotations from the *Sunday-School Journal*, for January, edited by J. L. Hurlburt and J. M. Freeman, does not bring the blush to your cheek, I miss my guess.

I quote from page 3 of the above named journal, "By D. A. Whedon, D. D.":

(4) Christian baptism was not instituted until after our Lord's resurrection. The mode of John's baptism has therefore no bearing on the question of the proper mode now, and yet his use twice in verse 8 of the word "baptize" shows that the mode of his baptism with water is identical with the mode of Christ's baptism with the Holy Spirit. The latter is, in Acts ii: 1-4, put before our eyes. The disciples are stationary, and the baptizing element falls upon them. Thus Christ defines baptize, namely, the candidate stationary, and the baptizing element put in motion and applied to him, and not the element stationary, and the candidate applied to it. We also now know how John baptized: the candidates were stationary, and the baptismal element fell upon them. It was by sprinkling, then, and not by immersion. This is Scriptural baptism."

"*Christian baptism with the Holy Spirit!*" Now you know what Methodism teaches—Christian baptism to be, viz: Spirit baptism! John's baptism was with water, but we now know how it was done. "It was by sprinkling, and not by immersion. This is Scriptural baptism!" We ought to be thankful to this "D. D." for telling us, and now if he will tell us whether pouring is baptism our happiness will have no bounds. "It often rains and sometimes it pours." Is not this true of Methodism also. "Sprinkling is Scriptural baptism, therefore the Methodist practice of immersion is unscriptural. Does the lesson teach this unscriptural practice? Mark you, Mr. Whedon is showing 'Methodism in the lessons of the First Quarter.' I suppose he thinks the children will not be able to detect his silly and illogical twaddle, and it makes very little difference in any event, as the object is to 'make Methodists of the children, and not Christians. The above quotation shows a feeble effort to falsify the truth and to mislead the children of Methodists—a thing quite necessary if they would retain them in their Society. But the feebleness of the effort does not atone for the sin of this 'D. D.' He doubtless would have done better if he could. Here is another sample:

The "little children" brought to Jesus in Lesson X were, according to Luke, infants. They are declared by our Lord to belong to "the kingdom of God." By nature, that is, as descendants of fallen Adam, they are born depraved, corrupt, unpleasing in God's sight, and unfit for his kingdom. This is their condition without grace, as described in our Article VII, the design of which is not to state the moral condition of children under the system of grace, but to oppose the error of Pelagius, who taught that we inherit nothing sinful from our first parents.

"They are declared by our Lord to belong to the kingdom of God." The only trouble about this statement is that it is not true. Our Savior said "of such is." He did not say "of these is." This "D. D." does not expect the Methodists to see this difference, and will doubtless think it presumptuous on our part to point it out. Who told

this learned man that these babes, were "By nature, that is, as descendants of Adam, they are born depraved, corrupt, unpleasing in God's sight, and unfit for his kingdom?" Such blasphemous nonsense is not taught in the "lesson for first quarter," only where some Methodist D. D. has gotten in his "pen work" perverting the truth. Here is another:

"They come at birth, through Christ, at once into the kingdom of God."

Natural birth takes away the depravity and corruption, and makes the babe well pleasing to God!! Therefore the child is corrupt, depraved and unfitted for the kingdom of God until after it is born. This is a ponderous deliverance. I wonder that the Dr. did not take a rest after this. Then it must be true that "there are infants in Hell not a span long!" All forsooth because an accident prevented their being born!! But this is Methodism, learned from the International Lesson!! There are other sweet morsels of Methodism in the Doctor's article, but we forbear for the present.

Secism is to-day what it has always been, a perverter of the truth. The Doctor's contradictory and illogical perversions of the truth are only samples of what secism is doing all over the land. He is not to be blamed. He can do no other way, and upholds the Ramist doctrines and practices of the Society with which he is connected. Brethren, I protest against these things. In the name of Christ I condemn all such, and so does God's Word.

Bro. W. B. Ryan writes that he is in a good meeting at Williamsport, with seven additions, and going on.

Bro. A. R. Miller is in an excellent meeting at Lyecoming church, with fourteen additions up to the 28 ult., and the meeting still in progress.

#### VIRGINIA STATE WORK.

##### Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,  
Feb'y 6th, 1889.

The following churches have failed to respond to our call for a report of their work from Oct., 1887, to October, 1888. We are trying to make a complete list of our Virginia churches with name of post-office of the clerk of each, and we request that some one in these churches will send us this information at once.

Church.	Party sent to Postoffice.
Antioch.....	M. F. Reid.....Penn Store, Va.
Alleghany.....	Geo. Bailey.....Graham, "
Bethel.....	F. M. Ross.....Sinking Creek, "
Berea.....	Geo. S. Jeter.....Macon, "
Baptist Valley.....	.....
Chestnut Grove.....	.....
Cypress Grove.....	W. H. Smith.....Snowville, "
Dick's Creek.....	M. J. Beavers.....Sayersville, "
Evergreen.....	B. F. Coffey.....Nash, "
Edinburg.....	Phillip Bowers.....Edinburg, "
Frenchville.....	L. Goodwyn.....Frenchville, W. Va.
Falls Mills.....	S. K. Sturdivant.....Falls Mills, Va.
Fairview.....	.....
Glade Creek.....	J. W. Edwards.....Wood Lawn, "
Gills Creek.....	D. T. Saunders.....Scruggs, "
Goshen.....	B. A. Seny.....Columbia, "
Hampton Mission.....	J. W. Tennis.....Hampton, "
Horse Pasture.....	.....
Haymarket.....	J. M. Hinchey.....Haymarket, "
Laurel Hill.....	W. B. Howard.....Proffitt, "
Liberty.....	J. C. Rowlett.....Green Bay, "
Mountain View.....	W. S. Dudley.....Dublin, "
Max Creek.....	D. M. Owen.....Radford Furnace, "
Mt. Pleasant.....	.....
New Salem.....	Wm. H. Showalter.....Snowville, "
Narrows.....	.....
Oak Grove.....	G. G. French.....Rocky Gap, "
Oliver Branch.....	W. G. W. Farthing.....Lightfoot, "
Pleasant Hill.....	J. Williams, Jr.....Old Town, "
Piedmont.....	W. C. Shackelford.....Stony Point, "
Prospect.....	H. M. Fisher.....Church Road, "
Paxton Chapel.....	O. N. Via.....New Castle, "
Pleasant Hill.....	M. McCorkell.....Willowton, W. Va.
Round Bottom.....	Jas. Gray.....Rocky Gap, Va.
River Side.....	R. W. Fitzgerald.....Rocky Gap, "
Richlands.....	.....
Rich Patch.....	M. Arrett.....Arrett's, "
Somerset.....	Wm. H. Kite.....Liberty Mills, "
Shraders.....	Jno. S. Crockett.....Shraders, "
Sweet Sp'g Valley.....	J. H. Cook.....Sweet Springs, "
Sunny Point.....	J. F. French, Jr.....Narrows, "
Shiloh.....	B. P. Miller.....Newberne, "
Sugar Grove.....	Mrs. Stiff.....Maybrook, "

Tidewater District has increased its number of preachers to seventeen since last September, and your STATE BOARD wants to see the other nine districts do the same good work, but it cannot be accomplished unless the District Boards will lend us a helping hand in getting their churches to form circuits so the amount necessary to pay a preacher can be raised within as small a circuit as possible. By forming small circuits the preacher can live with his people and be on hand at all times for pastoral work.

Collections for State work from January 31 to February 7:

Mrs. F. M. Taylor.....	\$ 50
Jerusalem church, Tidewater.....	6 25
Phillippi.....	2 50
Judge T. P. Fitzpatrick.....	10 00
Mrs. S. A. Walhall.....	2 00
Lebanon (Warwick) Tidewater.....	3 50
Rochelle church, Piedmont.....	1 51
J. L. Hill, Sec'y & Treas.	

#### Notes From the Field.

##### VIRGINIA.

E. L. Waldrop called on us last Friday and tells us that he is now living at Charlottesville and will preach for the Unionville, Somerset, Berea, Laurel Hill and Piedmont churches.

LYNCHBURG.—H. E. McWane writes that his brother will preach temporarily for the Lynchburg Disciples.

(CHARLOTTESVILLE, Feb. 1, 1889.—I am now located here, and am preaching for five churches, viz: Unionville, first Sunday, Piedmont and Laurel Hill, second, Somerset, third, and Berea fourth. My churches are better grouped and I am more pleasantly situated and better compensated than I have been during my ministry. Between my regular appointments it is my intention, the Lord willing, to hold protracted meetings and deliver lectures. Anticipate good results. My engagement with the Lynchburg church terminated in December. The readers of the *MISSIONARY* are doubtless familiar with the past history and struggles of this congregation, and of course their sympathies are enlisted in its behalf. When I took charge of the church there were thirty-eight members; visible results during the year 1888: accessions, thirty, by letter and baptism; decrease fourteen, by removal and death. Brethren Long and Hall rendered most valuable service by protracted meetings. The church, Sunday-school, Junior Missionary and Aid Societies raised and expended nearly \$1,200. The house of worship is owned by the Virginia Christian Missionary Society. The congregation could not raise the requisite amount to employ me for all of my time and pay other expenses. After a careful canvass of the field, I am satisfied that a flourishing Church of Christ can be established in the Hill City, provided the necessary assistance is rendered. The Sunday-school more than doubled last year, and both societies did a good work. Bro. James R. McWane, a young preacher of promise, now has charge of the church and is preaching every Sunday.

E. L. WALDROP.

My appointments of February will stand as they were on Lord's-days in January, with the exception that on the third Sunday (D. V.) I will preach at Forest Grove. Correspondents can address me at Rhoadesville, Va.

E. R. PERRY.

##### OHIO.

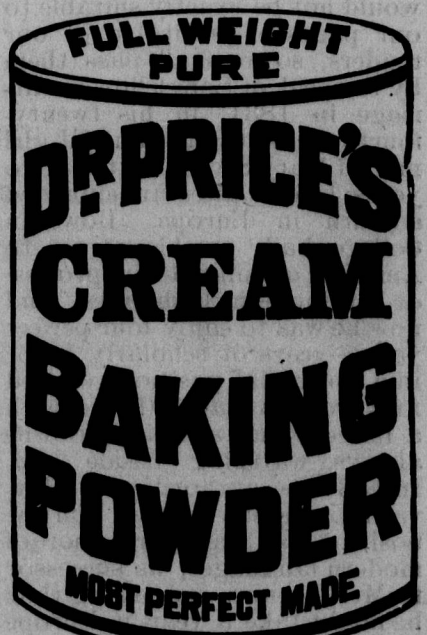
HIRAM COLLEGE.—Corresponding Secretary, A. McLean, preached a missionary sermon in Hiram in January, and also lectured to the students on the London Missionary Conference. The *College Star* says: "The interest awakened by Bro. McLean's visit has crystallized into a missionary society, of which nearly two-thirds of the students are members. Once in two weeks the chapel hour will be given up to this society, at which time papers will be read by different members or lectures given by men from abroad or from members of the faculty upon missionary topics. Thus a greater missionary spirit will be created, and in a few years Hiram will send and support missionaries of her own."

##### PENNSYLVANIA.

WILLIAMSPORT, Feb. 2nd, 1889.—The next Quarterly Meeting of the Churches in Clinton, Centre and Lyecoming counties, Pa., will be held at Mill Hall, Feb. 15th-17th. Let all the churches be represented.  
M. B. RYAN, Sec.

##### MARYLAND.

SALISBURY.—W. S. Hoyer paid a visit to Salisbury in the interest of State work. He reports our cause as progressing in that beautiful country.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the strongest, purest, and most healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO., NEW YORK. CHICAGO. ST. LOUIS.

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### The Love-Affairs of Some Famous Men.

"Never was poet now or of yore who was not tremulous with love-love." The Ettrick Shepherd says that he "always liked women better than men," and his sweetest songs echo his own experience. He gave a happy and playful turn to this admiration when he wrote:

"Could this ill world ha'e been contrived  
To stand without mischievous woman,  
How peacefu' bodies might ha'e liv'd,  
Released frae a' the arts sae common!  
But since it is the woe fu' case  
That man maun ha'e this teasing croun,  
Why sic a sweet bewitching face?  
Oh, had she no' been made sae bonny!"

He himself was fortunate in drawing a prize in the matrimonial lottery, his wife being a handsome and estimable woman, much above his original rank in life, and he showed his appreciation of a happy fireside by being a faithful and devoted husband. If it was his ambition to rival Burns as a bard, he had fewer of the greater poet's failings to reproach himself with.

One Sunday young Walter Scott offered his umbrella to a young lady of much beauty who was coming out of a church during a shower. The umbrella was graciously accepted, and Scott fell in love with the borrower, who turned out to be Margaret, daughter of Sir John Belches. His attention to the lady continued for about six years, when she married a banker, who proved to be one of Scott's most generous friends when his time of trouble came. The story of this, his first and only deep passion, is recorded in the diary that Scott kept in 1827, from which it would seem that there may have been some misunderstanding between the young people. Probably it was pride which led him to engage himself, within a year, to Mademoiselle Charpentier, or Miss Carpenter, as she was usually called, the daughter of a French royalist who had died early in the Revolution. She made, on the whole, a very good wife, only one to be protected by Scott from every care, and not one to share his deeper anxieties or to participate in his dreams. Yet Mrs. Scott was not devoid of spirit and self-control. For instance, when Jeffrey, having reviewed "Marmion" in the Edinburgh in that depreciating and ominous tone which was then considered the evidence of critical acumen, dined with Scott on the very day on which the review had appeared. Lady, then Mrs. Scott, behaved to him through the whole evening with the greatest politeness, but fired this parting shot in her broken English as he took his leave: "Well, good night, Mr. Jeffrey—dey tell me you have abused Scott in de Review, and I hope Mr. Constable has paid you very well for writing it."

Though Lady Scott's character was not a very deep one, she had a kind and true heart. Ten days before her death Scott entered in his diary: "Still welcoming me with a smile and asserting she is better." In her last illness she would always reproach her husband and children for their melancholy faces, even when that melancholy was, as she well knew, due to the approaching shadow of her own death.

A detailed account of the love-affairs of some of the poets, such as Goethe, Shelley and Byron, would not be exactly suitable to our pages or profitable to our readers, so we shall pass them by to speak of Longfellow's marriage in 1831, in his twenty-fourth year, to a beautiful girl named Mary Storer Potter. Two years before, after an extended sojourn in Europe, Bowdoin College had, on his return to America, appointed him professor of modern languages, and now he was to enjoy four perfect years—years of scholarly labor in a congenial position, carried forward in a happy home, with a refined and affectionate wife always watching beside him. In 1834 the authorities of Harvard University offered him the position of Smith professor of modern languages, as successor to Mr. Ticknor, suggesting that he might take a year in Europe to make himself still more intimately acquainted with German thought and books. Longfellow gratefully accepted this chance and set out immediately, with his wife, on his travels. A delightful six months was spent, and then, in Rotterdam, Mrs. Longfellow fell ill and died there, peacefully, but after much suffering. This bereavement was one of the two great shocks which

made ravages in the poet's inner happiness, and the extent of which he concealed, even from his most intimate friends, by a resolute reticence. We all know, however, how he endeared the memory of Mary, his wife, to the world in "Footsteps of Angels."

"Oh, though oft depressed and lonely,  
All my fears are laid aside,  
If I but remember only,  
Such as these have lived and died."

After enduring the loneliness of nine years of widowhood the poet married Miss Appleton, who is supposed to have been the original of his sketch of Mary Ashburton in the prose romance "Hyperion." "Her face had a wonderful fascination in it. It was such a calm, quiet face, with the light of the rising soul shining so peacefully through it. And what a soul! A temple dedicated to heaven, and, like the Pantheon at Rome, lighted only from above." Mr. Nathan Appleton did not allow his lovely daughter to pass from him undowered, and from this time Longfellow had no more cares about money.

Seventeen years of the greatest domestic happiness followed. The wine of life was tremblingly full in the cup of the poet in and before his fifty-fourth year, when his wife was burnt to death before his eyes. To amuse her younger children, Mrs. Longfellow had been making seals; a lighted drop of wax fell into her lap, and her skirts of gauze at once enveloped her in flames. Hearing his wife scream, the poet rushed from his study in time to snatch a rug and throw it round her, ere she fell mortally injured. She was buried July 12, 1861; and she never looked fairer than on that day—the anniversary of her marriage. Terribly as the fire had burnt her, it had spared one side of her beautiful head.

"In the days when Miles Standish first strode about New England, the graves of the English dead were hid from the Indians by being covered with waving corn. The grave that held his beloved in his heart, Longfellow hid from his friends. Hardly once was he heard to allude to his wife after the first shock was over. His diary remained for long after that terrible day a complete blank; it was noticed that from that same day he aged rapidly; his heart was full of his secret—full, but silent as the grave always is; and above this grave the strong man sowed his thoughts, and they ripened like the corn in autumn."

It has been said that "of all the great literary figures who have loomed upon the latter part of the nineteenth century Lord Tennyson has been the most fortunate in his married life."

Almost equally unfortunate was Webster. He was wont to say: "To be a true artist you must be a true man." But the beautiful singer, Gretchen, with whom he fell in love at Stuttgart, however she may have consoled his somewhat ailed life, was not a beneficial influence, for she led him into many sad extravagances, and an unwholesome taste for playing the cavalier.

The Countess Caroline, an enthusiastic girl of great beauty, became the object of Schubert's romantic passion. His exterior was anything but that of an ideal lover. Rude, unshapely features, thick nose, protruding mouth, and a shambling, awkward figure, were redeemed only by eyes of uncommon splendor and depth. The inexperienced maiden, belonging to a haughty family, hardly understood the devotion of the humbly-born genius. Only once he was on the verge of a full revelation. She asked him why he had dedicated nothing to her. With abrupt, passionate intensity of tone Schubert answered: "What's the use of that? Everything belongs to you." This brink of confession seems to have frightened him from any further intercourse with the family, yet he never forgot his beautiful dream or loved another woman.

More fortunate was Mozart. In his twenty-fifth year he proposed to a beautiful young singer, Aloisia Weber; but she saw nothing attractive in the thin, pale young man, with his long nose, great eyes and little head; for he was anything but prepossessing. Her younger sister, Constance, however, secretly loved him, and he soon transferred his repelled affections to her. Her family objected, on the ground that his reputation was not then sufficiently established. Upon this he composed an opera, which he always considered as

his highest effort, and which immediately silenced the objections of Constance's friends, who now gladly gave her to him. He worked very hard, pouring out symphonies, operas and sonatas with astonishing rapidity. He made more money than most physicians, yet was always pursued by the specter of want. This was not owing to personal indulgence, extravagance or riotous living, but because he was lavishly generous to those who, in many instances, needed help less than himself. Like many other men of genius and sensibility, he could not say "No" to even the pretense of distress and suffering. He was a good husband, and his wife well deserved his love. His playful tenderness was displayed in many quaint ways. He would, for example, rise long before her to take his horseback exercise, and always kiss her sleeping face, and leave a little note, like the following, resting on her forehead: "Good morning, dear little wife! I hope you have had a good sleep and pleasant dreams. I shall be back in two hours. Behave yourself like a good little girl, and don't run away from your husband." Speaking of an infant child, our composer would say merrily: "That boy will be a true Mozart, for he always cries in the very key in which I am playing."

Beethoven used to speak in passionate utterances of a certain countess, Giulietta Guicciardi, calling her his "immortal beloved," "his angel," "his all," "his life." It was to her that he dedicated his song "Adelaide," which, as an expression of lofty passion, is world-famous. The charming countess, however, preferred rank, wealth and unruffled ease, to being linked even with a great genius—if, indeed, the affair ever looked in the direction of marriage. She married another, and Beethoven does not seem to have been seriously disturbed. It may be that, like Goethe, he valued the love of woman not for itself or its direct results, but as an art-stimulus which should enrich and fructify his own intellectual life.

Wives have been eyes, hands, mind, and everything to their husbands. The great authority on "Bees"—Huber, a Geneva naturalist—was blind from his seventeenth year, and yet he found means to master a branch of natural history demanding the closest observation and the keenest eyesight. It was through the eyes of his wife that his mind worked as if they had been his own. She encouraged her husband's studies as a means of alleviating his privation, which, at length, he came to forget. We have all read in the biography of the late Professor Fawcett how his wife was eye to him all so. After twenty-eight years' experience, Faraday spoke of his marriage as "an event which more than any other had contributed to his earthly happiness and healthy state of mind." For forty-six years the union continued unbroken, the love of the old man remaining as fresh, as earnest, and as heart-whole as in the days of his youth. Another man of science, James Nasmyth, the inventor of the steam-hammer, had a similar happy experience. "Forty-two years of married life," he said, "finds us the same devoted 'cronies' that we were at the beginning."

Perhaps authors, more than any other class of famous men, have been indebted to their wives. Tom Hood had such confidence in his wife's judgment that he read, and re-read, and corrected with her all he wrote. Many of his articles were first dedicated to her, and her ready memory supplied him with references and quotations. Anthony Trollope said that no person but his wife had ever read a line of his manuscript, "to my very great advantage in matters of taste."

The French writer, Alphonse Daudet, had determined to remain a bachelor, because he was afraid that if he made a wrong step in marriage he might dull his imagination; but on being introduced to Mademoiselle Julie Allard, who loved literature, and was a charming writer and critic herself, his fear was removed. The union proved a very happy one, and the picture of the two at work is an attractive bit of biography. "She has been," says his brother, "the light of his hearth, the regulator of his work, and the discreet counsellor of his inspiration. There is not a page that she has not revised,

retouched and enlivened; and her husband has borne witness to her devotion and indefatigable collaboration of 'Nabob,' but she would not allow this dedication to appear." Once, it is related, he had a sentimental and dramatic scene with his wife, concerning which he remarked: "This seems, my dear, like a chapter that has slipped out of a novel." "It is more likely, Alphonse," was the reply, "to form a chapter that will slip into one."

Wives, like Mrs. Carlyle, have assisted their husbands' work by keeping house so well that their indigestions and tempers were not unnecessarily disturbed. Hawthorne acknowledged that the inspiration which produced his imperishable contributions to American classics depended for its undisturbed flow on a serene and happy domestic environment, which his wife alone could supply.

There is much truth in the saying that a man cannot be greater than his wife will allow him to be. The second wife of Sir Thomas More did all in her power to lower her husband to her own level. When More seemed slow to make the most of himself to the world, the ambitious wife used to exclaim: "Tillie vaille! Tillie vaille! will you sit and make goslings in the ashes? My mother has often said to me, it is better to rule than be ruled." To which familiar expostulation More's usual reply, in the mildest of humorous voices, was: "Now, in truth, that is truly said, good wife; for I never found you yet willing to be ruled." More could never make her accept, or even comprehend, the principles that were to him the first elements of social morality. Instead of encouraging her husband to pursue the martyr's path and win the martyr's crown, she scolded him in the Tower after this fashion: "I marvel that you, who have hitherto been always taken for a wise man, will now so play the fool as to lie here in this close, filthy prison . . . when you might be abroad at your liberty, with the favor and good-will both of the king and his council, if you would but do as the bishops and best-learned of this realm have done; and, seeing you have at Chelsea a right fair house . . . where you might, in company with me, your wife, your children and household, be merry, I muse what, in God's name, you mean here thus fondly to tarry."

It is pleasant, however, to end this paper with the case of a husband who was shown the pathway to heaven, and made great in the sense of being good by his wife's practice of piety. "My mercy," says Bunyan, "was to light upon a wife whose father and mother were accounted godly. This woman and I, though we came together as poor as poor might be (not having so much household stuff as a dish or spoon betwixt us both), yet she had, for her part, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died." By reading these and other good books, helped by the kindly influence of his wife, Bunyan was gradually reclaimed from his evil ways, and led gently into the paths of righteousness.—*Cassell's Magazine.*

### Upside Down.

"You've put that sleeve in upside down, Henrietta," said Helen Marcy.

"What is the difference? They will never know it," it is finished; throw it into the box," the young girl replied. "Nobody will know who made it."

"Yes, Henrietta, but when they open the box at the mission, somebody will have to rip it out and put it in again before it can be worn."

"They ought to be glad to get anything to put on to those little vandals. Do you suppose they would know whether a sleeve was put in upside down, or even wrong side out, Helen?"

Helen Marcy made no reply, as she saw her companion throw the gingham shirt-waist into the box that stood in the middle of the floor where the finished garments were deposited. These two young girls belonged to the "Busy Workers' Sewing Society." They had been preparing a box for a charitable institution in the city.

Henrietta Fassett was one of those persons who always did things, as her Aunt Jerusha expressed it, "in a whew." She

did not think it worth while to baste the pieces of her garments together, for that took too much time; so when she sewed under her mother's or her aunt's supervision, she was oftentimes obliged to rip out the stitches, and do the work over again. She had heard her aunt say a hundred times "Lazy folks always take the most pains, Henrietta." That afternoon she was responsible to no one, so the upside down sleeve was allowed to be sent off, and that was all she thought about it.

The matron at the charitable institution was very glad to get the box. There were fifteen little boys in ragged garments waiting to put the fifteen new gingham shirt-waists on. It was such a help, she thought, to have them all ready to put on—no buttons to be sewed, and no fitting to be done, and no running up of seams. Those new, clean, pretty gingham waists all ready to be slipped over the boys' shoulders. How good and kind the "Busy Workers" had been.

Fourteen boys had been equipped and sent off happy. Then the fifteenth boy came up, he was a thin, pale boy, with the saddest of faces. The matron said he had a very sad history, and some time she would tell Mrs. Leavenworth all about it. Martin Beers stood by the box with a smile lighting up his face, he was going to have a new waist, probably the first bright, fresh, new garment he had ever had. His right arm went into the sleeve, but there was something wrong with the set of it.

"What's the matter with this sleeve?" queried the matron. "Oh, I see, it is put in upside down; somebody's made a mistake. It will have to go to the sewing-room and be ripped out. The sewing-girl is gone, too, this afternoon."

Mrs. Leavenworth saw the disappointed look on the little fellow's face. All the other boys were in the play-room with new waists on, and he would have to go back again with his old torn shirt on. The lady laid aside her bonnet and wrap, and said "Wait a few minutes, Martin, and I will fix the sleeve;" and so the boy sat down on a stool by her side, and watched her rip out the sleeve and put it in again. It took a half hour to do the work, but she told Martin some pretty stories while she was at work. Then he marched off to join the brigade with new gingham waists.

Henrietta had forgotten all about the "upside down sleeve," until the president of the society rapped on the table a fortnight afterwards, and called the "Busy Workers" and talkers to order. Then she read the letter Mrs. Leavenworth had written about the box. She wrote how needy the boys were, and how pleased they all were with the new garments. But this lady thought best to tell the whole truth as well as part of it, and so she added one waist had to be fixed before the boy could wear it, as somebody made a mistake, and put the right sleeve in upside down. She only mentioned it because she knew that the waist would not have been sent so unless it was a mistake. She also thought it would be a good thing to tell the young girls, so they would be more particular in future.

"Who could have made that mistake?" asked the president, as she stopped in the midst of her reading. No one answered, and Helen Marcy would not betray her friend. But Henrietta, after a few moments' consideration, spoke out clearly, "I made that mistake, girls, and I did not remedy it, but threw the waist into the box. I think I shall be more particular after this. I really did not think it would make much difference."

Mrs. Leavenworth concluded her letter by giving the sad facts connected with Martin Beers' young life, and the account touched the hearts of all the busy workers and brought tears to their eyes.

Henrietta seemed to be completely overcome as she listened to Mrs. Leavenworth's letter. When she went home she stopped at the store and bought material enough to make two waists for Martin Beers, and when she cut them out the next morning, she was so deliberate and particular about her work, that her mother said, "Seems to me you are taking more pains than usual with your work, Henrietta."

"Yes, mother, I've got through doing my work upside down. I

begin to realize how careless and thoughtless I've been all my life. I have done so many things in such an upside down sort of a way, and I've let them go without remedying the wrong either. I begin to realize it all now. I may sometimes thoughtlessly do more of my work upside down, but if I do, dear mother, I will stop and take it out, and do it all over again until it is right. One can do a great deal of work in life 'upside down,' and I hope hereafter God will help me to have all that I do finished up square and true and lasting, and right side up."

"My dear, I cannot tell you how happy you've made me," the mother replied, as she shut her arms around her daughter and kissed her.—*New York Evangelist.*

### Words of Comfort.

#### Our Other Home.

It lies beyond earth's vision,  
Beyond the starry sky,  
Beyond the radiant sunset,  
We'll reach by and by.

'Tis in a golden city,  
Fair city of the blest,  
Within its walls of jasper  
Earth's weary toilers rest.

The tree of life is growing  
In rich luxuriance there;  
The stream of life is flowing,  
So crystalline and fair.

Bright crowns of life are waiting  
In mansions far above,  
There golden harps are tuning  
To sweetest songs of love.

There will be every treasure  
Our hearts on earth may share,  
Then with what blissful pleasure  
Shall we enjoy them there.

One precious little jewel,  
The loved of all our band,  
Has gained that home before us,  
That glorious Summer Land.

Sweet child! Exchanged so early,  
His crown of pain and death  
For one of joy immortal,  
"Where life is not a breath."

One of those harps so golden,  
His dimpled fingers play,  
Beside that peaceful river  
His gentle footsteps stray.

Those footsteps, oft I fancy,  
Lead to the pearly gates,  
Where, sweetly, for our coming,  
Our little darling waits.

Our Father, keep us trustful,  
Washed white from every sin;  
Until the angel reapers  
The sheaves shall gather in.

—Selected.

William E. Gladstone says: "If asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point him to something which, in a well known hymn, is called, 'The old, old story,' told of in an old, old Book; and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."

### "We Point With Pride"

To the "Good name at home," won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicine, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla and realize its peculiar curative power.

## Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, proportion, and preparation, curative power superior to any other article. A Boston lady who knew what she wanted, and whose example is worthy imitation, tells her experience below:

## To Get

"In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their would last longer; that I might take it on ten days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I knew what Hood's Sarsaparilla was. I had taken it, was satisfied with it, and did not want any other."

## Hood's

When I began taking Hood's Sarsaparilla I was feeling real miserable, suffering a great deal with dyspepsia, and so weak that at times I could hardly stand. I looked, and had for some time, like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GORR, 61 Terrace Street, Boston.

## Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.  
**100 Doses One Dollar**







## COLORADO.

GOLDEN, Jan. 28, 1889.—January 20th I went to Sterling (Colorado) to dedicate a new church building. They have a neat brick house which is a credit to the town. The property is valued at \$2,500. There were not more than ten members, who took an active part in this work, so you may judge something of the sacrifices they had to make. I would that some of our wealthy churches and people could see the noble efforts some of these little bands in the West are making. I am sure it would touch them and inspire a spirit of benevolence. A brother in Sterling told me that the church property was worth more than the combined property of all the members. One brother, who lives in a sod house, has given more during the last year than whole congregations in some sections. I know congregations East worth \$200,000 that pay \$275 per year for Christ's cause. Shame! I held meetings Monday and Tuesday afternoons after dedicating, and had four additions; one by letter, two from the M. E. church and one by confession. Sterling is a real southern colony. I found a number of Virginians. I met a brother who was baptized by Bro. L. A. Cutler. I felt I was in the Old Dominion again.

EUGENE BROOKS.  
[Will Bro. Brooks please name the "congregations East worth \$200,000 that pay \$275 for Christ's cause?" They ought to be pointed out as examples not to be imitated. We know many that do not pay all they ought to pay, but none of the type extreme mentioned by Bro. Brooks.—Ed. M. W.]

## KENTUCKY.

SULPHUR, Jan. 31st, 1889.—The year 1888 was "abundant in labors" for me. Thirteen meetings were held, of which I did the preaching in eleven. The results are summed up as follows:

1. One hundred and ten added to the various congregations.
2. Money raised to build three houses of worship.
3. A number of churches "set in order."
4. Some old difficulties settled.
5. We believe a larger degree of spirituality stimulated.

The last item is one too often neglected in our meetings. We ought to seek the "building up on our most holy faith." Count that meeting a success that leads some Disciple to thorough consecration, although not one shall be baptized. This work was accomplished aside from the prosecution of my regular work. The year 1889 is planned for the same kind of work, the larger part of the time being already engaged. In addition to a fortnightly contribution to "Friends in Counsel," I hope to indicate the success of the work in my hands by brief reports to the MISSIONARY WEEKLY. May the year upon us be one of continued prosperity to the "Old Virginia" paper.

H. W. ELLIOTT.

PARIS.—There are about eighty churches regularly organized and about one-half as many small congregations that have no regular organization. There are about fifty preachers in the State, about twenty that preach regularly, that make preaching their only calling. The remainder are brethren who preach and labor on a farm or at some trade and opportunity presents itself to them. The question may be asked, Why do not these other preachers preach regularly? The answer is simply this, The Christian church in Kentucky has a great taste for an educated ministry, and hesitate to call a preacher that has not at least a limited education. Many of our preachers are good men and can preach some as good sermons as any one wishes to hear, but this cannot be kept up. So they do not have regular points of preaching, but the churches have them to preach several times during the year, by this plan the churches that have no preacher have preaching without running the risk of employing an incompetent man, mentally. The number of members in Kentucky will reach over 4,000. The value of the property will reach \$60,000. The number of pupils in our Sunday-schools will reach 2,000. Most of the churches meet every Lord's day to break the loaf and have prayer-meeting on Wednesday night. Most of the churches have a Women's Aid Society which aids the church in raising money for its support, also contributes \$25 a year to the State work. The great thing needed among us is a host of educated preachers. The school at New Castle, under Bro. T. A. Reid, is doing very well. The great need of the school is funds and students. It has a first-class teacher, a building of rare proportions, with all necessary surroundings. Prof. J. W. McGarvey, of Kentucky University, is chairman of the Board of Trustees, and is doing all in his power to make the school what it should be. Bro. R. A. Hopper (white) is financial agent and succeeding slowly with raising funds for the school. If there are any of our good white brethren in the Old Dominion that would like to help this down-trodden race, we certainly would be glad to hear from them. Virginia, not having the colored church to burden it, as I believe there are no congregations in the State, should send over some help to this Bible-school in Kentucky. We must depend largely

upon the white brethren for the support of this school as our people are poor and work for small wages and cannot spare much for other purposes than finding and clothing their families. We are glad to have access to the columns of the MISSIONARY, hoping our letter may do good and not harm.

J. C. GRAVES.

[There are a few colored congregations of Disciples in Virginia. If any one can give the number, and the whole number of members, he will confer a favor.—Ed. M. W.]

## TENNESSEE.

## A Plea for Florida.

UNION CITY, Jan. 31st, 1889.—Having only recently returned from a three years' sojourn in the State of Florida, I cannot furnish any items of special interest from this section. So far as I have learned since my return, to this, my old field of labor, the churches are making a steady growth and all the indications are favorable. In the State of Florida the cause of primitive Christianity is at a low ebb, and I know of no section of our country where the MISSIONARY is more needed. There are brethren scattered all over the State, yet there are few neighborhoods where they are found in sufficient numbers to effect an organization or to uphold the hands of the few laborers in the State. A grand work could be done there if some of our efficient laborers from the bleak, northern fields could be sent down there and sustained while they gave themselves to preaching the "unsearchable riches of Christ," during the bright and genial winters of that fair land. The success of "our plea" in Florida has been greatly hindered by the behavior of those who were among the first proclaimers of it; and even since then its progress has been much impeded by hobbyist and "cranks." This is certain as to the central portion of the State where I labored during my residence. So if any of our missionary organizations, or liberal churches feel moved to send any workmen to the land of orange groves, let me entreat them to keep the "cranks," *et id omne genus* at home, where they can be looked after. The catholicity of the plea we make with the religious world must bring conquest, if it ever comes, and not narrowness. This we must feel and this we must emphasize everywhere. Yours for future work,

J. H. ROULHAC.

NORTH CAROLINA.  
KINSTON, Feb'y 2nd.—A large gathering is expected at the opening of the new church at Wise Fork to-morrow. Bro. J. J. Harper preached here last Lord's day and remained over during the week to be present. He was called to Wilson's Mills to attend the burial of an aged friend, Mrs. Uzzle. Bro. J. R. Tingle is visiting the churches of Johnston, Sampson and Wayne, doing work as Corresponding Secretary. Windows and doors are being put in, seats being made and all things being put in readiness at Wise Fork for the dedication on the first Lord's day in February. Bro. J. J. Harper will be the preacher.

H. C. BOWEN.

JANUARY REPORT OF CORRESPONDING SECRETARY N. C. C. M. C.  
State Mission.—W. D. Bowen, 50 cents; Mill Creek church, \$2.50; David King, 50 cents; B. R. Heath, 50 cents; D. W. Dudley, 50 cents; Huldia Dixon, 1; M. C. Kurfess, 2; S. B. Taylor and wife, 6.00; Ploftown church, 1.88; Sunday-school, 1; Church Extension from Union Chapel, Onslow county, 70 cents; Post-office order, 25 cents; Forwarded to Treasurer, January 30th, 1889, \$16.83.  
Remember that February is the time appointed for collections for the education of young ministers. This is the only one for the year and should be responded to liberally. If we ever succeed in North Carolina we, men, must come to the front who are willing and able to defend the truth.

J. R. TINGLE, Cor. Sec'y.

IOWA.  
DES MOINES.—The Christian Oracle says Prof. W. F. Black is assisting H. O. Breeden in a meeting in Des Moines.

ILLINOIS.  
MARTINSVILLE, Feb. 2, 1889.—This is a report of my labors for the month of January, 1889. First Lord's day at Liberty, Ind., stormed out. The second at Mount Pleasant (home), a good meeting; rained out Lord's day evening. Third at Big Creek, Edgar county, Ill., a very good meeting, two added (formerly Materialists). The fourth at Zion, Ill., two additions, one of same from the Baptists (Missionary). I am now en route for Liberty, Ind., where we anticipate a good meeting. More in future.

JAR. M. HILL.

WAUKESHA, Jan. 31, 1889.—There was a church organized in this place about eighteen years ago and prospered for a few years; but as a difficulty arose about a preacher it went down. This last fall it was thought best to meet and break the loaf and have a social meeting. The first of January we organized a Sunday-school, and on the 29th inst. we organized a church of fourteen members, and appointed trustees according to the laws of this State and now have bought a nice church building lot. Last Lord's day four more took membership.

A. R. KNOX.

## INDIANA.

KOKOMO.—A. N. Gilbert is in a meeting at this place.

COLUMBUS.—Z. T. Sweeney has begun another meeting at Columbus. One good meeting leads to another. Many churches are suffering for the enthusiasm of a big meeting.

We are glad to hear that Bro. W. K. Asbill, Agent of the C. W. B. M., is recovering from his long spell of sickness, also that Sister Shortridge is thought to be convalescent. She is known as an active, devoted and efficient Christian worker.

RUSHVILLE.—W. T. McNeil was, at last report, being assisted in a meeting by Bro. Keene, of Kentucky.

VALPARAISO.—Grand meetings have been held here. J. H. O. Smith, with able assistance, has been hard at work. Over a hundred additions reported.

## How's This!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by taking Hall's Catarrh Cure.

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We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

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"Young men believe nothing nowadays," says Mrs. Ramsbotham, with a deep sigh. "Why, there's my nephew, Tom, who was brought up a Christian, and now he's an ascetic."

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"Merely a slip of the pen," apologized the owner of a pig, who was doing his best to destroy the symmetry of a neighbor's garden paths.

Gold, bare and brown like hillsides, dale and plain, They rest from labor now; yet flower, fruit and grain Shall cover them again. Complain not that they sleep.

Shew worthy seed; a worthy harvest shall then reap.  
Care in the selection of seed is of prime importance in securing good results. Get worthy seed; seed that is pure and fresh; such seed as James J. H. Gregory, of Marblehead, Mass., raises on his own farms, and has sold to the public for thirty years, and worthy harvests shall then reap. Send for his 1889 catalogue, free of all.

Eastern Man: "Do you think that Bacon wrote Shakespeare?" Cincinnati Man: "I don't know as I ever gave that a thought; but just see what it has done for the city of Cincinnati!"

## Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

A clergyman who married four couples in one hour, the other evening, remarked to a friend that it was "pretty fast work." "Not very," responded the friend. "Only four knots an hour."

Cut this out and write to L. P. Rount, Second and Main Streets, for prices of drugs, &c. Any goods sent by mail, and a part of the postage always borne by us. A fine opportunity for country people to have goods at city prices.

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## RICHMOND PRICES CURRENT

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RICHMOND, VA., FEB. 7, 1889.

## Comments for the Week.

TOBACCO.—Market only moderately active, offerings generally inferior.

WHEAT.—Demand fairly good at quotations.

Unless otherwise stated these quotations are wholesale prices. Orders filled from stores in small lots are charged extra.

## DARK TOBACCO—NEW.

Primes	nominal
Lugs, Common	1 00 to 2 00
" Good	2 50 to 3 00
" Fine	3 25 to 3 50
Short Leaf, Common	3 00 to 3 50
" Good to Fine	4 00 to 4 50
Long Leaf, Common to Good	4 50 to 6 00
" Good to Fine	6 00 to 8 50
Selections	to

## BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common	4 50 to 6 00
" Medium	7 00 to 8 00
" Fine	10 00 to 12 00
Cutters—Common	10 00 to 12 00
" Medium	15 00 to 18 00
" Fine	20 00 to 25 00
Fancy	28 00 to 30 00
Fillers—Common	3 50 to 5 00
" Medium	5 50 to 7 00
" Good	8 00 to 10 00
" Fine	10 00 to 12 00
Wrappers—Common	10 00 to 12 00
" Medium	15 00 to 18 00
" Good	20 00 to 25 00
" Fine	25 00 to 30 00
Wrappers, Mahogany—Common	12 00 to 15 00
" Medium	17 00 to 20 00
" Good	25 00 to 30 00
" Fine	30 00 to 35 00
Fancy	37 50 to 45 00

## WHEAT.

No. 1 Longberry Red	1 00 to 1 07
" 2 "	1 00 to 1 06
" 1 Shortberry Red	1 08 to 1 10
" 2 Red	1 02 to 1 06
" 3 "	1 00 to 1 02
" 1 Mixed	1 08 to 1 10
Steamer	90 to 1 00
Rejected or damp	75 to 90

## CORN.

No. 1 White Va.	46 to 47
" 2 "	44 to 45
" 3 Mixed	43 to 44
Steamer White	55 to 60
Steamer Mixed	35 to 40
Rejected	25 to 35

## NEW OATS.

Winter Oats	50 to 55
No. 2 White	33 to 34
" 1 Mixed	30 to 32
Rejected	29 to 30
Rye	80 to 85

## HAY.

STRAW—Compressed, 100 pounds	40	to	42½
Loose pressed, large bales	40	to	45
FLOUR.			
Family.....	4 75	to	5 00
do. Extra.....	4 75		